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THE

CHOICEST PIECES

OF

Practical Divinity,

Which have been publiſh'd in the

ENGLISH TONGUE.

In FIFTY VOLUMES.

By *JOHN WESLEY*, M. A.

Late FELLOW of *Lincoln-College*, OXFORD.

VOL. XLII.

BRISTOL:

Printed by E. FARLEY.

MDCCLV.

BRITISH MUSEUM

EXTRACTS

FROM THE

WORKS

OF

DR. *REYNOLDS*,

Sometime BISHOP of NORWICH.

CONTINUED.

SER-

BRITISH MUSEUM

SERMON V.

The Rich Man's Charge.

Delivered in a SERMON at the *Spittle*, upon Monday in *Easter* Week, *April* 12, 1658, before the Lord Mayor.

1 TIM. vi. 17, 18, 19.

Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the living GOD, *who giveth us richly all Things to enjoy; that they do Good, that they be rich in good Works, ready to distribute, willing to communicate; laying up in Store for themselves a good Foundation against the Time to come, that they may lay Hold on eternal Life.*

THE *Wise Men* telleth us, that *a Word fitly spoken, is like Apples of Gold in Pictures of Silver.* And our LORD in the Prophet telleth us, that He had the *Tongue of the Learned, to*

ſpeak a Word in Seaſon, Iſa. l. 4. St. *Paul* at *Athens* diſproved the Superſtition of that Learned City, out of the Inſcription of their own Altar, and the Teſtimony of their own Poets, *Acts* xvii, 23, 28. And before *Felix*, a corrupt and intemperate Judge, he preached of Righteouſneſs and Temperance, *Acts* xxiv. 25. In ſolemn and publick Meetings, the moſt needful Doctrines to be preſſed, are thoſe which are moſt ſuitable to the Auditory. When *Timothy* is to preach before rich Men, the Apoſtle here furniſheth him with the Materials of his Sermon, to warn them againſt the Sins incident to that Condition, and of the Duties incumbent upon it; and becauſe hard Duties are both to be urged with cogent Arguments, and ſweetned with ſpecial Comforts, here are Motives of both Kinds uſed, that by the Neceſſity and the Utility, they may be perſwaded to the Duty; ſo that my Text is a very fit Preſent for an Aſſembly of rich Citizens, a Preſent of *Gold and Silver*; *Apples of Gold in Tables of Silver*, a Preſent *of Treaſures, ſtable and abiding Treaſures, a good Foundation, an everlaſting Life*, and all to be had in that living GOD, who *is Yeſterday and to Day the ſame, and for ever*, and who *never faileth or forſaketh thoſe that truſt in Him.*

THE Apoſtle having before ſhewed the great Miſchief of Covetouſneſs, that godly Contentment is true Gain; that Reſolutions to be rich, caſt Men upon deſperate Temptations; that worldly Love is a Seminary of Unbelief, Apoſtacy, and all Miſchief, and having warned *Timothy* in his own Converſation, to avoid ſuch dangerous Luſts, doth further direct him in his miniſterial Function, to lay the ſame Charge upon worldly rich Men, in the Words which I have read unto you.

WHEREIN

WHEREIN we have; *First*, *Timothy*'s Duty; *To Charge*, *Secondly*, The Subject of that Charge, *rich Men*. *Thirdly*, The Limitation of that Subject, *rich Men in this World*. *Fourthly*, The Particulars and Materials of the Charge, ſet down Negatively and Affirmatively.

THE Negative; Not to be *High-minded*, not to *truſt* or *hope in Riches*; with a Reaſon which reacheth unto both, becauſe of the Uncertainty of them.

THE Affirmative; 1. *To truſt in* GOD; with a double Reaſon of that; *his Life*, He is *the living* GOD; *his Bounty*, *He gives*, *gives richly*, *gives all Things*, and with the Things gives an Heart to enjoy them.

2. To imitate GOD in his divine Work of *Bounty and Liberality*; expreſſed,

First, BY the Matter of it, *To do Good*.

Secondly, BY the Manner of doing it; *viz.*

1. To do it copiouſly, to be *rich in good Works*.

2. To do it chearfully, readily, eaſily, with an Aptitude and Propenſion, ἑυμεταδότους εἶναι.

3. To do it diffuſively, extenſively unto Community; or to do it modeſtly, humanely, lovingly, gently, without Moroſity or Exprobration.

AND this Duty is enforced by a very elegant Reaſon, as a Prevention of what might be objected. If I be ſo diffuſive and communicative to others, I ſhall leave nothing for myſelf, or thoſe of mine own Houſhold:

Houſhold: This the Apoſtle preventeth, telling us,

Firſt, THAT thus to lay out, is to lay up, and that as in a Treaſure, ἀποθησαυρίζειν. It is like ſcattering of Seed, in order to an Increaſe and Harveſt.

Secondly, THAT thus to lay out upon others, is to lay up for themſelves.

Thirdly, THAT hereby the Uncertainty and Inſtability of Riches, is corrected, and fixed, and turned into a *good Foundation*.

Fourthly, WHEREAS worldly Riches are only for the preſent Time, they will not deſcend after a Man when he dies; being put into good Works, they are returnable into another Country, a Man's Works will follow him, he ſhall find *them again after many Days*.

Fifthly, WHEREAS a Man's Riches cannot lengthen his Life one Night beyond the Period which GOD hath fixed. Being thus laid out, and laid up, to comfort the Lives of others, they are graciouſly by GOD rewarded with eternal Life. An Houſe thus founded, ſhall continue for ever.

1. *Timothy*'s Duty; *Charge thoſe that are Rich*. He doth not ſay, flatter them, nor pleaſe them, nor humour them; nay, he doth not ſay, what ſometimes he uſeth to do himſelf, beſeech them, intreat them, perſwade them; but he giveth *Timothy* the ſame Power towards them, as he uſed towards him. *Theſe Things command and teach*. It is true, the Miniſters of *Chriſt*, are the Servants of his Church. The *Levites* and Prieſts were ſo, *they*

ſerved

ſerved the LORD, *and his People* Iſrael, 2 *Chron.* xxxv. 3. The Apoſtles themſelves were ſo, *ourſelves your Servants for* Jeſus's *Sake*, 2 Cor. iv. 5. Yea, the LORD of all, whom the Angels worſhip, *took upon Him the Form of a Servant*, Phil. ii. 7.

SERVANTS then we are, and accordingly muſt, in Humiliation, in Meekneſs, in Condeſcenſion, ſtoop to Men of the loweſt Degree; the very Angels of Heaven do ſo, they are *miniſtring Spirits*.

BUT you muſt conſider we are Servants to your Souls, not to your Wills, much leſs to your Luſts: So Servants to you, that we muſt give Account of our Service to a greater LORD, who gives us Authority and Power, as well as Miniſtry and Service, *Tit.* ii. 15. And therefore in the Delivery of his Meſſage, we may not ſo be the Servants of Men, as to captivate the Truth of GOD, and make his Spirit bend and comply with their Luſts, 1 *Cor.* vii. 23. *Gal.* i. 10.

THERE is a Majeſty and Power in the *Word of Chriſt*, when ſet on with his Spirit, who ſpake as *one having Authority, and regarded not the Perſons of Men*; which no Power, Wealth, or Greatneſs, can be a Fortification againſt. It is a *Two-edged Sword, ſharp in the Hearts of* Chriſt's *Enemies*, able to break Rocks, to tear Cedars, to pull down ſtrong Holds, to ſmite the Heart, to ſtop the Mouth, to humble an *Ahab*, to ſhake a *Felix*, to awe an *Herod*: It is *the Arm of the* LORD, which can ſling a Stone into the Conſcience of the ſtouteſt Sinner, and make it ſink like *Goliah*, to the Ground: It can ſo ſhake a Man with conviction of Guilt, and Prepoſſeſſion of Wrath, *that he ſhall go in Sackcloth and Aſhes, weeping and mourning*, roaring and rending

rending of himſelf, *'till his Soul draw nigh to the Grave, and his Life to the Deſtroyers.*

AND there is an Authority in the Office, which diſpenſeth the *Power of* GOD; being the *Ambaſſadors of Chriſt*, there is a *Liberty and Boldneſs* belonging to our *Charge*; ſo that albeit we muſt manage the ſame decently and prudently with due Reſpect to Mens Stations and Degrees, ſhewing *all Meekneſs to all Men*; yet we muſt do it, *Firſt*, Impartially, without Reſpect of Perſons; *Secondly*, Zealouſly, againſt the daring Preſumptions of the greateſt Sinners. *Say to the King, and to the Queen, Humble yourſelves*, Jer. xiii. 18. *I have made thee a defenced City, and an Iron Pillar, and Brazen Walls againſt the whole Land, againſt the Kings of* Judah, *againſt the Princes thereof, againſt the Prieſts thereof, and againſt the People of the Land*, Jer. i. 18. *A Miniſter of Chriſt*, though he muſt be meek and lowly, gentle and patient, of a *Dove-like Innocency*, and of a winning Compliance; yet he muſt not be a Low-ſpirited Man, to fear the Faces or the Frowns of Men; he muſt *magniſy his Office*, as St. *Paul* did, and dare to be as bold for *Chriſt*, as the proudeſt Sinners can be againſt him. The File is as impartial to Silver and Gold, as it is to Braſs and Iron: The Honey though it be ſweet, yet it cleanſeth; Oil though ſoft and ſmooth, yet fetcheth out the Poiſon which lies in the Stomach. Miniſters muſt be bold to ſpeak the Goſpel *with much Contention*, 1 *Theſ.* ii. 2. To cauſe the Truth of *Chriſt* to enter into a Combat with the Luſts of Men, to deliver it in *the Spirit and Power of Elias*, to ſever *the Precious from the Vile*: Not to pleaſe Men, except in caſe when they may be edified and profited; but to pleaſe GOD that trieth the Heart. They muſt ſpeak Nothing but as the *Word and Oracle of* GOD, 1 *Pet.* iv. 11. And when they do ſo, the richeſt

richeſt and greateſt amongſt Men owe as much Reverence, Fear, Trembling, and Obedience to the Word as the meaneſt; nay, many Times as a Cannon Bullet makes more Battery upon a ſtately Pile of Building, than upon a Wall or Mud; and a Tempeſt doth more eaſily break an Oak or Cedar, than a low Shrub; ſo the Majeſty of the Word delighteth to ſhew itſelf more in taming the Pride of an *Ahab*, or a *Pharaoh*, than of other mean and inferior Perſons.

Besides, Great Men ſtand ſo much the more in Need of Plain-dealing from Miniſters, by how much the leſs they meet with it from other Men. Some flatter them, others fear them; ſome are bewitched with their Favours, and others are affrighted by their Frowns: But *the Word of the* Lord *is not bound, the Spirit of the* Lord *is not ſtraitned*, his Miniſters are or ſhould be *full of Judgment*, *Power*, and *Might*, to declare their Tranſgreſſions *to the Heads of the Houſe of* Jacob, *and to the Princes of the Houſe of* Iſrael.

Besides, They are in more Danger; the richeſt Land is moſt ſubject to be over-grown with Weeds and Thiſtles; Great Men are apt to be hardned, and enſnared, tempted to more Pride and Stubbornneſs. And as they are under greater Danger, ſo they are under a greater Truſt, and are reſponſible to their Lord for more Talents; their Converſation is of a more general Influence than that of mean and private Perſons; their Meekneſs and profeſſed Subjection to the Goſpel of *Chriſt*, doth give much Glory and abundant Thankſgiving to God; and therefore no where is the Charge more ſeaſonable.

Let

LET us now consider the Subject of this Charge: *Charge those that are rich in this World.* He doth not forbid Men to be rich, as if Christian Perfection consisted in voluntary Poverty. When *Christ* pronounceth a Woe unto those that are rich, He shews us whom He means, even such as *receive their Consolation in this World*, and are forgetful of another, *Luke* vi. 24.

HE doth not then forbid to be rich: *Riches are the good Gifts of* GOD, *Prov.* x. 22. The LORD had in his Church, as well a rich *Abraham*, *Job*, *David* and *Solomon*, as a poor *Lazarus*. Yea, in those Times of Danger and Persecution, the *Spirit of the* LORD, *which bloweth where it listeth*, did find out a *Joseph* of *Arimathea*, a *Sergius Paulus*: Yea, we read of Saints in the Family of *Narcissus*, who was that vast rich Man, worth ten Millions of Pounds in the Days of *Claudius* the Emperor; for of him do *Calvin*, *P. Martyr*, *Paræus*, *Grotius*, and other learned Men understand that Place, *Rom.* xvi. 11. We find Mention likewise of Saints that were of *Cæsar*'s Houshold, *Phil.* iv. 22. If any Place in the World were like Hell, certainly *Nero*'s Court was the Place, yet even there we meet with some that belonged to Heaven. Rich then he forbids them not to be.

NEITHER doth he forbid the Use of such lawful Means, by which, through GOD's Blessing thereupon, they may be rich: We must *maintain honest Trades for necessary Uses*, Tit. iii. 14. We must be industrious in them, *that we have Lack of Nothing*, 1 Thes. iv. 11, 12. It is true, *in every Estate*, as well of Want as Plenty, *we must be content*. But when GOD is pleased without the Concurrence of our sinful Actions and Affections, to give in Abundance, we may with a good Conscience

ence enjoy it, ſo long as it doth not draw away our Delight from GOD, but enlarge our Hearts to honour Him therewith, and humble them the more to liſten to his Charge, and to be inquiſitive after his Counſel.

THERE is no ſtanding Quantity which makes the Denomination of a rich Man. In the Apoſtle's Account, he certainly is a rich Man, who hath Plenty ſufficient for his Calling, his Occaſions, his Family, for *neceſſary, decent, and liberal Expences.*

BUT yet all this Wealth is but in this World, it inricheth a Man but between this and his Grave: *His Glory ſhall not deſcend after him:* In all Points *as he came into the World, ſo he muſt go out, naked in and naked out; he brought Nothing in, he can carry Nothing out; he paſſeth, but the Earth abides, and his Houſe will know him no more.* And this ſhews the Baſeneſs of worldly Wealth,

1*ſt*, THAT it is communicable to the Men of this World, who have their Portion only here; *their Bellies may be filled with theſe Treaſures, they may be mighty in Power, and ſpend their Days in Wealth, they may join Houſe to Houſe, and lay Field to Field:* No Man can know Love or Hatred by theſe Things: A *Nabal*, and a *Doeg* may have them, as well as an *Abraham*, or a *David*. *Jacob*'s Ladder, which conveyeth to Heaven, may have its Foot in a ſmoaking Cottage; and there may be a Trap-door in a ſtately Palace, which may let down to Hell.

2*dly*, THAT it is of but very narrow Uſe, like a Candle, needful in the Night, but abſurd in the Day; like Braſs Tokens, fit to buy ſome ſmall Trifles with, but not to purchaſe an Inheritance.

All the Difference which Riches make amongſt Men, are but in this little Iſthmus of Mortality: As in caſting Accompts, one Counter ſtands for a thouſand Pounds, another for a Penny; as in ſetting Letters, the ſame Letter may one Time be put into the Name of a Prince, and the next Time into the Name of a Beggar; but when the Counters are put into the Bag, and the Letters into their Boxes, they are all alike; no Difference between the Duſt of *Dives* and *Lazarus*. Come to *Ahab* and *Jezebel* when the Dogs have done with them, and their Vineyard and their Paint is vaniſhed to all Eternity. A living Dog is better than a dead Lion, a dead Lion no better than a dead Dog.

OUR Wiſdom therefore is to labour for that which *Solomon* calleth *durable Riches*; which is current in another World, which will follow a Man when he dies; *his Wealth will not, his Works will*; to make *the Fear of the* LORD *our Treaſure*; to be *rich towards* GOD; to *lay up Treaſure in Heaven*; to *buy of* Chriſt *Gold tried in the Fire, that we may be rich*; theſe Riches are returnable into Heaven. To be *rich in Faith, in Knowledge, in Wiſdom*, will ſtand us in Stead, when the World hath left us. Things which come from Heaven to us, while we are on the Earth, will go to Heaven with us when we leave the Earth. Graces are like the Waggons which *Joſeph* ſent to carry *Jacob* his Father; they are like *Elijah*'s Chariot of Fire, to tranſport the Souls of Believers to *Chriſt*. Men naturally deſire durable Things, ſtrong Houſes, clear Titles, laſting Garments, Jewels, and precious Stones, that will go every where. No Riches are indeed durable, but thoſe that are heavenly, *no Ruſt, no Moth, no Thief can reach them:* What the Philoſopher affirmeth of heavenly Bodies, is certainly true of heavenly Graces, *they are incorruptible.*

THERE

THERE is a ſtrange Contradiction between Mens Profeſſions and their Practice. Aſk a Man which in his Conſcience he thinks the beſt, Riches or Grace? and he will anſwer very truly, There is no Compariſon, no more than between GOD and *Mammon*; Riches are not to be named the ſame Day with Grace. But obſerve it, and you will find no Man ſit ſtill, and drowſily look when Riches will drop into his Mouth; but *he riſeth up early, and goeth late to Bed*; his worldly Heart ſhakes and awakens him; he ſweats, he toils, he ſpends his Time, his Studies, he ventures far and near.

Per mare pauperiem fugiens, per ſaxa, per ignes.

BUT for *durable Riches of Grace and Glory*, which our Saviour ſays, *muſt be laboured for*; which *Solomon* tells us, *muſt be ſearched and digged for, as for hid Treaſures*; how few are there who evidence the Truth of their Profeſſion by the Meaſure of their Diligence? Who are not far more ſupine in their Purſuit of Holineſs, than of Wealth? Surely even in this Senſe is that of St. *James* true, *Your Silver and your Gold ſhall riſe up in Judgment againſt you*; and plead, as *Cyprian* tells us, "*Satan* will plead againſt wicked Men by Way of Exprobration; I never died for them, I never made Promiſes of eternal Life to them: So will your Money ſay, I was never able to cleanſe their Conſciences, to remove their Guilt or Fears, to pacify their Hearts, to ſecure their Salvation, *to preſent them without Spot or Wrinkle to* GOD; yet me they wooed and worſhipped, and hunted after, and left Grace and Mercy, Righteouſneſs and Peace, *Chriſt* and Salvation, unſaluted, undeſired." O learn we to build our *Houſe upon a Rock*, to get *a Kingdom that cannot be ſhaken*, to have *a City which hath Foundations*. Crowns may fall, Thrones may miſcarry: Such

may the Storms be, as may ſubvert the Cedars of *Lebanon*, and the Oaks of *Baſhan*, as may overturn Towers and Palaces. Treaſures of Darkneſs, hid Riches of ſecret Places, may be ſearched out and taken away; but *the Righteous ſhall not be moved, he ſhall not be afraid of evil Tidings. The Name of the* LORD *is a ſtrong Tower, in which he ſhall be kept in perfect Peace*, becauſe *in the* LORD JEHOVAH *is everlaſting Strength.*

LET us now proceed to the Matter of the Charge, which is *Firſt*, negative, and that double:

Firſt, THAT *they be not high-minded.* This notes, that there is a ſecret Malignity which Riches, meeting with Corruption, have in them, to lift up Mens Minds. *Tyrus* prided herſelf, becauſe of her Wealth: *Thine Heart is lifted up, becauſe of thy Riches; and thou haſt ſet thine Heart as the Heart of* GOD, Ezek. xxviii. 5, 6. *They were filled, and their Heart was exalted; therefore have they forgotten Me*, Hoſ. xiii. 5, 6. Whence that Caution which *Moſes* gives unto *Iſrael*, *Beware, leſt when thou haſt eaten and art full, and haſt built goodly Houſes and dwelt therein; and when thine Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied, and all that thou haſt is multiplied; then thine Heart be lifted up, and thou forget the* LORD *thy* GOD. Though Men be never a Dram the holier, the nearer to Heaven, the ſafer from Hell, by all their Wealth, yet they think highly of themſelves, walk with more State, look with more Diſdain, keep more Diſtance, that you would not think ſuch an one a richer only, but another Man. Put Money into a Bag, and the Bag remains Leather or Canvaſs ſtill; but if it once get into the Heart of a Man, he is preſently changed, his

Thoughts

Thoughts of himſelf are greater, and of others meaner than they were before.

THIS, the Apoſtle ſaith, *ſhould not be ſo*; for after all this, *it is but Man ſtill*, Eccleſ. vi. 10. and the World is as much above him as before. An Hill is proud, and over-tops the Valley; but in Compariſon of the Sun, they are equally diſtant, and that haply ſcorcheth the one, when it reviveth the other; as the ſame Word, it may be, comforteth a poor Believer, and ſcourgeth a rich Sinner. A rich Man then ſhould not *be high-minded*. For,

1. RICHES are not noble enough to raiſe the Mind, or to put any ſolid Value upon a Man more than he had before. Righteouſneſs indeed, becauſe it comes from Heaven, can exalt and lift up thitherward: But Things of a mere earthly Extraction, do rather depreſs than heighten the Soul. The Heart is as improper a Place for Riches, as a Man's Purſe or Barn is for Grace. The Mind is the Seat of Wiſdom, of Knowledge, of Divine Impreſſions; whereas earthly Things can in their own Nature operate only earthly Effects: They may indeed be uſed by ſenſual Luſts, as the Inſtruments of Pride and Luxury, and by ſpecial Wiſdom, as the Vehicles of Charity and Mercy; but of themſelves they add nothing of real Value to a Man. A poor Man may be richer by one Promiſe of the Goſpel, by laying up but one Line of the Scripture in his Heart, than a *Doeg*, or a *Nabal*, *by the Cattle on a thouſand Hills*.

2. RICH Men are at beſt but Stewards; for *the Earth is the* LORD's; we are but Tenants, Depoſitories, Treaſurers unto Him. Now a Steward, or Prince's Treaſurer, is the ſelf-ſame Man, no Change of State, no Ebb, or Flux of Greatneſs,

when he hath the Custody of Thousands, or of Tens. And sure GOD gives our Riches to honour Him, and not ourselves withall.

3. RICH Men walk amongst more Snares and Temptations; for Riches are the Materials which provoke, excite, foment Lust, call forth sinful Pleasures, worldly Love, Self-confidence, Contempt of the World; endanger our Apostacy in Times of Persecution, and our Security in Times of Peace. And this is certain, that a full Estate is like a full Diet; as this requires more Strength of Nature, so that more Wisdom and Grace to order and to digest it. Therefore a rich Man ought to look downward the oftner, to take Care of his Feet; and the higher the Wind is, to hoist up the fewer Sails, because there are Rocks and Shelves round about him.

4. IN making Men rich, and setting them in great Places, GOD hath exalted them enough already, and they ought the rather to be more low in their own Eyes. The highest Boughs in a Tree are the slendrest; the more Nature hath raised them, the smaller they are in themselves, and by that Means the less endangered by Tempests: And so it should be with us; the more we are exalted by GOD, the less we should be in our own Esteem; and the less we are in our own Esteem, the safer we shall be against Temptations. Humility is not only an Ornament, but a Protection. We see the Fruit grows upon the Twigs, and smaller Branches of a Tree, not upon a Stock. Humility makes Way to Fruitfulness, and Fruitfulness back again to Humility. *Christ* had in Him *the Treasures of Wisdom and Grace*, and yet in Nothing more proposed Himself unto us as an Example, than in Meekness and Humility. And what Comparison

is there between *Christ*, *the Heir of all Things*, and the richeſt Man on Earth? When the LORD *of Glory*, *who thought it no Robbery to be equal with* GOD, *humbled and emptied Himſelf*, *and made Himſelf of no Reputation*; what is there in ſinful Duſt and Aſhes, that he ſhould be proud?

5. WHY ſhould I, for a little Difference in this one Particular of worldly Wealth, deſpiſe my poor Brother? Doth a Lawyer deſpiſe a Phyſician, becauſe he hath not read the *Code* or the *Pandect*? Doth a Phyſician deſpiſe a Lawyer, becauſe he hath not read *Galen* or *Hippocrates*? Doth the Eye deſpiſe the Ear, becauſe it cannot ſee; or the Tongue the Hand, becauſe it cannot ſpeak? Have we not all *one* LORD, *one Faith*, *one Hope*, *one Spirit*, *one Goſpel*, *one common Salvation*? When ſo many and great Things unite us, ſhall our Wealth only diſunite us? One Sun ſhines on both, one Air refreſheth both, one Blood bought both, one Heaven ſhall receive both; only he hath not ſo much of the Earth as I, and poſſibly much more of *Chriſt*. And why ſhould I diſdain him on Earth, whom haply the LORD will advance above me in Heaven? Why ſhould I brow-beat, and proudly over-look him, whom *Chriſt* hath adorned with his Grace, and honoured with his Preſence?

WE ſee a rich Man hath no Reaſon to be high-minded; but he that is ſo will not ſtop there. He that makes an Idol of his Riches, will worſhip and truſt it, when he hath done; and therefore *Timothy* muſt give rich Men a ſecond Charge.

THAT *they truſt not in uncertain Riches.*] By which, *Firſt*, He giveth us a plain Intimation, that rich Men are naturally apt to truſt in their Riches; as it is ſaid of *Doeg*, that *he did not make* GOD *his Strength*

Strength, but truſted in the Multitude of his Riches, Pſalm lii. 7. And *Solomon* telleth us, *That the rich Man's Wealth is his ſtrong Tower, and an high Wall in his own Conceit*, Prov. xviii. 11. Every Man is conſcious to himſelf, both of his Wants, and of his Dangers; what Good he is defective in, what Evil he is expoſed to; and therefore doth what he can for Aſſiſtance to procure the Good he wants, and to repel the Evil he fears; and of all Aſſiſtances, he looketh upon this as the ſureſt, becauſe Money anſwers all. How many Men truſt their Wealth to uphold their Wickedneſs, and lean upon it while they fall from GOD? How many take a Liberty of Violence, Rapine, Cruelty, Oppreſſion, Luxury, Prophaneneſs; becauſe they think their Wealth will be an Advocate and a Varniſh unto all? How many, if *Chriſt* and *Mammon* ſhould come into Competition, would ſay as *Amaziah* did, *What ſhall I do for the hundred Talents?* So hard a Thing it is not to give up our Souls into Captivity to our Wealth. But,

Secondly, THIS ought not to be neither. For,

1*ſt*, THE Object muſt be commenſurate and ſuitable to the Affection, or elſe it is altogether unnatural and improper: But there is no Suitableneſs between Hope and Riches: For Hope and Truſt is ever of future Things, whereas Riches are only preſent. No Man can know Viciſſitudes of worldly Things, *what a Day may bring forth*. *Belliſarius*, a great Commander one Day, and a poor Beggar another. There muſt be Permanency, Stability, and Fixedneſs, in that which a Man caſts his Anchor upon; but *Riches take to them Wings, and fly away*.

2*dly*, THE

2*dly*, The true Object of Hope and Truſt, is that which can help me in arduous and grand Matters, wherein I cannot help myſelf, in that which is adequate to all mine Extremities; which hath more Good in it, than any of mine Evils can embitter, and more Strength in it, than the Weight of any of my Extremities can over-bear. But Riches are not at all ſuitable to a Man's greateſt Extremities: When my Lungs are waſted, my Liver dried up, Stones in my Kidnies too big for the Paſſages: If all the Stones in mine Houſe were Diamonds, and I would give them all for the Removal of theſe Diſtempers, it could not be done. When Death comes, what Crowns, or Empires, can ranſom out of the Hands of the King of Terrors? When my Conſcience ſtings me, and the Arrows of God ſtick faſt in me, and I am ſummoned to his Tribunal, to be there doomed; in ſuch Caſes, *Neither Treaſures, nor Multitude of Riches, can deliver in the Day of Wrath.* Riches are but like the Leaves of a Tree, beautiful for a Seaſon; but when Winter Storms ariſe, they fall off, and are blown away.

3*dly*, The Apoſtle's Reaſon in the Text, *They are uncertain Riches.*

Uncertain. 1. In their Abode, ſubject to a Moth, a Ruſt, a Thief. Some Things are precious, but ſo thin that a Moth can eat them up. If more maſſy and ſolid, as Gold and Silver, Ruſt and Canker, ſome ſlow and lingring Luſt, can inſenſibly eat them out; but both the one and the other is ſubject to a Thief, to ſome outward Accident and Miſcarriage, which may ſpoil us of them.

2. In their Promiſes and Pretences; the Fool promiſed himſelf long Life, but was anſwered with

with *this Night*. Many Mens Riches are like *Iſrael*'s Quails, promiſe Meat, but bring a Curſe; like *Ezekiel*'s Book, Chap. ii. 10. and iii. 3. it taſtes like Honey, but is written with Woes. Like *John*'s Roll, *ſweet in the Mouth, but bitter in the Belly*; like *Belſhazzer*'s Feaſt, *Wine on the Table, and an Hand-writing on the Wall*. *Achan*'s Wedge of Gold, *Gehazi*'s Talents, *Ahab*'s Vineyard, were all but like the Queen's Feaſt to *Haman*, as poiſon'd Dainties, ſweet to the Taſte, but attended with Death. Little Reaſon is there to put Truſt in ſuch falſe and uncertain Things, which not only lie and diſappoint, but like a broken Reed run into the Arm of thoſe that lean upon them, *kept to the Hurt of the Owners of them*, as the Wiſeman ſpeaks.

BUT great Reaſon is there for Rich and Poor to truſt in GOD, who is a GOD able to repleniſh the Soul, to help it in the greateſt Extremities, true and faithful in all his Promiſes; and Truth is the Ground of Truſt. There is no Attribute of GOD, which the Soul may not reſt upon. His Eternity, He will never fail me, in Him there is everlaſting Strength: His Immenſity, I have Him ever with me: His Omniſcience, I want Nothing but He knows it: His Omnipotence, I ſuffer Nothing but he can rebuke it: His Wiſdom, He can order every Condition to my Good. If I do my Duty in the Uſe of Means, I may comfortably venture on his Bleſſing for an happy Iſſue. He is a Living GOD, He ever abides; is a Fountain of Life to his poor Servants; all that is deſirable is compriſed in this one Word, *Life*: Whatever we delight in as good, is in Order to the Support, or to the Comfort of Life. Now Riches can never give Life, nor preſerve it, nor reſtore it: A Man's Life ſtands not in his Abundance; then there would

would be no poor Man alive. It is not our Bread, but GOD's Word of Bleſſing which feeds us; and that Bleſſing he can give to Pulſe, and withdraw from Quails. Riches periſh, but GOD lives; Riches ſometimes make us periſh, but GOD makes us live. A Thief can take away my Gold, but who can take away my GOD? What hath a rich Man if he hath not GOD? An Acre of Land, and a Shepherd's Cottage in the South, with the Warmth and Benignity of the Sun, is better than twenty thouſand Acres, and a ſtately Palace under the North Pole. Better be in a Wilderneſs with GOD, than in a *Canaan* without him.

HE is a bountiful GOD: He is Good, and He doth Good; He is Life, and he gives Life; to Him alone it belongeth to ſupply all Neceſſaries, all Comforts of Life unto us; we place Riches in his Throne, we transfer his Work and Office upon them, when we make them the Objects of our Truſt.

HE gives; ſo do not Riches; they buy, they do not give. I muſt part with ſo much of them, as I will proportionably have of other Things: But when I have GOD, I need not exchange Him away for other Things; He brings them eminently in Himſelf, He gives them bountifully with Himſelf. The Earth is His, the Silver and the Gold His, the Power, the Strength, the Wiſdom, whereby we get Riches, His; the Bleſſing upon that Strength and Wiſdom His; we are not the Getters, but He is the Giver of them: And if we boaſt of them, and truſt in them, He that gives, can take them away; they that receive, muſt not glory as if they had not received: And if He give firſt, He may well charge us to give too, ſince He requireth of us but His own.

HE

He gives all Things: All the Wealth in the World could not buy a Mouthful of Air, or a Drop of Light, if God ſubduct it. Rich Men give Nothing for Sun, and Moon, and Stars, and Breath, and Health, and Strength; God is the Free-giver of all: *The Earth He gives to the Children of Men.* All Things that pertain *to Life and Godlineſs*, 2 *Pet.* i. 3. (Two Things which all the Riches in the World cannot reach) *All Things* in the *Promiſes*, *All are yours*, 1 *Cor.* iii. 23. *I have all, I abound, I am full*, Phil. iv. 18. *As I have Nothing, and yet poſſeſſing all Things*, 2 *Cor.* vi. 10. All Things in Meaſure, in Proportion to our Capacity, to our Ability, to our Exigencies, to our Occaſions. All Things neceſſary, all Things ſuitable; He witholds no good Thing, Nothing but which would be Snare and Temptation unto us; we are not ſtraitned in Him, but in the Bowels of one another; our Covetouſneſs may defraud our Brethren, God's Bounty doth not.

All Things richly: There is not the pooreſt Man living, who is able to number up all the Mercies which he enjoys. The Light which he ſees, is Mercy; the Air he breathes, Mercy; the Ground he walks on, Mercy; the Bread he eats, the Water he drinks, the Rags he wears, Mercy; the Bowels of thoſe that pity him, Mercy; the Bounty of thoſe that relieve him, Mercy; if Dogs lick his Sores, Mercy; if a Potſherd to ſcrape him, Mercy; rotten Rags to *Jeremiah* in a Dungeon, Mercy; a Baſket to *Paul* in a Garriſon, Mercy: But for the Poor in this World to be rich in Faith, Heirs of a Kingdom, to have the ſame common *Chriſt*, the ſame Hope, and Spirit, and Salvation; for a poor *Lazarus* to have the Boſom of a rich *Abraham* to reſt in at the laſt: How can the pooreſt Saint in the World deny God the Praiſe of being

being rich in Mercy? It is not barely Want, but Ignorande of our Deſervings, Ignorance of our Enjoyments, Unthankfulneſs to GOD, Envy againſt others, our Murmuring, Diſcontent, Idleneſs, Imprudence, Improvidence, which make Men poor: Were their Hearts and Mouths more enlarged towards GOD in Praiſes, other Mens Bowels would be more enlarged to them in Bounty and Relief.

Laſtly, HE gives all Things richly to enjoy; and that is more than all the World can do. If it give the Poſſeſſion, it cannot give the Fruition, it cannot give an healthy Body, it cannot give a chearful and contented Mind; it cannot free a Man from diſquieting Thoughts, from anxious Fears, from diſcruciating Cares, from weariſome Labours, from continual Solicitude; it cannot give either a free, or a chearful, or a pure Uſe of the Things which a Man hath. As it is GOD that gives *the Power to get Riches*, ſo it is He who giveth Knowledge, Skill, Wiſdom, an Heart ſeaſoned with his Fear, and cheared with his Favour, whereby we may with quiet Content, and ſweet Tranquility, make Uſe of thoſe Bleſſings which are reached to us by the Hand, and ſanctified by the Word, and ſweetned by the Senſe and Comfort of the Love of GOD. It is GOD's Bleſſing alone which maketh *rich without Sorrow*, Prov. x. 22. Which by his Fear taketh away the Trouble of great Treaſures, *Prov.* xv. 16. Which maketh us enjoy *the Fruit of our Labours*, Pſalm cxxviii. 2. Which makes us *eat and drink before Him with Chearfulneſs*; *eat the Fat, and drink the Sweet*, becauſe *the Joy of the* LORD *is our Strength*,

So much for the firſt affirmative Duty, To *truſt in* GOD, who alone is the Fountain of our Life, the Author of our Comforts.

WE proceed now to the ſecond; which is to imitate GOD in theſe his Works of Bounty, *to do good, to be rich in good Works*: For GOD hath not given them to us only to enjoy, but to do Good with them too. He hath not given them for the Fuel of our Pride and Luxury, but for the Good of our Souls, and the Comfort of our poor Brethren. We have our Waters not only to drink ourſelves, but to diſperſe Abroad.

GOOD Works are taken either in a more large Senſe for all ſuch Actions of regenerate Men, as they do by the Help of the Holy Spirit, in Conformity to the Law of GOD. As he that doth Good, is ſaid to be of GOD, 3 *John*, v. 11. and Governors are ſaid to be *for the Praiſe of thoſe that do well*, 1 *Pet.* ii. 14. Or elſe, more ſtrictly, for Works of Bounty, Charity, and Beneficence; as *Tabitha* is ſaid to have been *full of good Works and Alms-deeds*; where the latter Clauſe is exegetical of the former, *Acts* ix. 36.

Now it being here reſtrained to ſuch good Works, as it is proper for rich Men, as rich Men, to exerciſe; I ſhall take it here in the more contracted Senſe, for a Direction touching the right Uſe of Riches; which is to make them the Materials of good Works, that we may be profitable to Men. As GOD hath made us not only for ourſelves, but to glorify Him, and to ſerve our Generation; ſo when He ſupplieth us with Proviſions, wherewith we may act towards thoſe public Ends, he requireth that his Gifts ſhould be uſed; not only for our own Intereſts, but for his Honour, and the Good of others. Rich Men have their Wealth, as the Sun hath Light, or the Fire, Heat, to communicate to others. And of all Things, Riches ſhould be ſo employed, becauſe

their

their whole Uſe is in Motion. Some Things put forth their Virtue moſt, when they reſt and ſtand ſtill. Motion debilitates the Virtue of ſome Agents, and hindereth the fixing of their Impreſſions: But the whole Good that Money doth, all the Efficacy that it hath, is while it is in Motion, and paſſing from Hand to Hand. It is as inſignificant in a Worldling's Cheſt, as when it lies in the Bowels of the Earth.

THE Duty then it is of rich Men, to make their Wealth the Materials of good Works: Money uſeth to have an Image and Superſcription upon it. And the Prophet hath given us an Inſcription for ours, *Iſa.* xxiii. 18. *Her Merchandize and her Hire ſhall be Holineſs to the* LORD: Hereby we ſtamp the Image of GOD upon them. *Homo Homini* DEUS, By doing Good a Man is, as it were, a God to his Brother: *Be ye merciful, as your Father alſo is merciful.*

THE LORD could have enriched all Men; but He hath ſaid, That we ſhall have the Poor always with us; that ſo the Rich may have Matter to imitate GOD, and the Poor to praiſe Him; that the Poor may have *Chriſt* for an Example of Patience, and the Rich for an Example of Goodneſs; that the rich Man's ſupplying the poor Man's Wants, may be a Pledge, and an Aſſurance of GOD's ſupplying his Wants. For Rich and Poor are Relations amongſt Men; but as we ſtand in Relation to GOD, every Man is Poor, and muſt be always in a begging Poſture. And as *Chriſt* hath taught us to pray, LORD, *I forgive others, do Thou forgive me:* In like Manner, we may pray, LORD, *my Heart and Hand is open to others, let thine be ſo to me. I that am evil,* am enabled by Thee to give

good Things to others, and Thou haſt given me Aſſurance that Thou wilt much more *give good Things to thoſe that aſk them.*

THE Matter out of which theſe good Works are to be done, muſt be,

1. OUR own Things: We muſt not enable ourſelves to do Good, by doing Evil firſt. GOD hateth Robbery for Burnt-offering: We muſt warm the Poor *with the Fleece of our own Sheep*, Job xxxi. 20. Ill-gotten Goods are Matter of Reſtitution, rather than Diſtribution.

2. WE are to give out of our Abundance, *That your Abundance may be a Supply for their Want*, that which remains after other neceſſary Uſes, (though ardent Charity will ſometimes go beyond its Power, *Mark* xii. 44. 2 *Cor.* viii. 3.) To know what theſe Remains and Overplus are, we muſt conſider what Things are neceſſary: Things are neceſſary upon a double Ground.

1. WITHOUT which a Man cannot maintain himſelf and his Charge at all.

2. NECESSARY to the Quality of a Man's Condition: That which is abundant for a Tradeſman, may be too little for a Nobleman.

Now in Caſe of extreme Neceſſity to our Brother, we ought to relieve him out of that which is neceſſary to our decent Condition. He that hath *two Coats, to give to him that hath none*, rather than to ſee him periſh, *Luke* iii. 11. In Caſes of ordinary Neceſſity, we are to give out of our Overplus, providing for the Decency of our Condition, which is to give as we are able, according

to

to the Bleſſing of GOD upon honeſt Labours; which doth not hinder our Endeavours to provide for our Families.

THE Object or Matter of our good Works, are,

Firſt, THE Worſhip of GOD, and Things ſubſervient thereto; as maintaining poor Scholars in the Nurſeries of the Miniſtry, and Schools of the Prophets; comforting and encouraging the able and faithful Miniſters of the Goſpel: For which, *Hezekiah* and *Nehemiah* are by GOD honoured in the Records of Scripture. *Let Him that is taught in the Word, communicate unto Him that teacheth in all good Things. Honour the* LORD *with thy Subſtance*, Prov. iii. 9. They who ſow unto you ſpiritual Things, it is equal that you miniſter unto them carnal Things, 1 *Cor.* ix. 11. *David* would not, when he might, offer unto the LORD of that which ſhould coſt him Nothing, 2 *Sam.* xxiv. 24. Miniſters that are faithful, dare not offer unto you that which coſts them Nothing. It coſts them their Time, their Studies, their Strength, their Prayers, poſſibly their Tears and Sorrows, to ſee their Work fall as faſt as they ſet it up.

Secondly, THE Neceſſity of Men; and here,

1. KINDRED, Friends, Acquaintance, *Thoſe of own Houſe*, 1 *Tim.* v. 8.

2. THOSE of the Houſhold of Faith, who dwell before the Lord, pour your Ointment above all, upon the Feet of *Chriſt*.

3. STRANGERS, 1 *Tim.* v. 10.

4. ENE-

4. ENEMIES themſelves: *If thine Enemy hunger, feed him.*

IN one Word; All that are in Miſery and Diſtreſs amongſt them.

Firſt, THE moſt helpleſs, Widows, Fatherleſs, Sick, Maimed, Aged, Exiles, Captives.

Secondly. THE moſt Hopeful, Uſeful, and Painful; as pregnant Wits for learned Education, or other neceſſary Employments.

FOR the Manner how, the Apoſtle directeth us.

Firſt, To do good Works richly: They who are rich, their Fruit muſt be plentiful as well as their Eſtate. There may be a narrow Heart, a ſtarved Charity, where there is a large Eſtate, as in *Nabal*. And there may be a large and bountiful Heart, where there is but a poor and narrow Eſtate; as in the poor Widow, who as our Saviour tells us, *Caſt in more than all others* into the Treaſury; more in Affection, ſhe caſt in her Bowels, ſhe caſt in her Prayers with her two Mites. So the Apoſtle teſtifieth of the *Macedonians*, *that their Poverty was deep, and yet their Liberality was rich and abundant*, 2 *Cor.* viii. 2. Though they could not draw much out of their Purſe, yet they drew out their very Soul to their Brethren. As the Apoſtle ſaith, *that he imparted his own Soul to the* Theſſalonians, 1 *Theſ.* ii. 1. But you that are rich in Eſtate, may be rich in good Works as well as Affections, may be exerciſed to all Bountifulneſs.

Secondly,

Secondly, To do them readily, ἐυμεταδότους εἶναι, To be easy, prompt, prone to good Works; not out of Necessity, Importunity, Constraint, but willingly. This is a great Mercy, when Men are able to offer these Sacrifices willingly.

Thirdly, To them diffusively, κοινωνικὺς εἶναι. We are not only to do Good, to do it copiously, to do it readily and chearfully, but to do it to many; so to have the Property in ourselves, as that the Comfort may be diffusive, and redound to many others.

THE Word seemeth to import; 1*st*, To do Good, so that many may be better for it, that it may be a common and public Good: Such are the Works of GOD; his Sun shines, his Rain falls on good and bad, upon the barren Rocks, as well as the fruitful Vallies. Such public Works are building and endowing of Schools, of Churches, of Lectures, of Workhouses, of Hospitals, of Manufactories, of Legacies to the Poor, Repairing Ways and Bridges, Loans to set up poor Tradesmen, and other the like Benefactions which have a common and public Influence.

Secondly, To do it as in Communion, as Members one of another; Communion natural, upon Principles of Humanity; and Communion spiritual, upon Principles of Christianity. To remember them that are in Bonds, as bound with them, and them which suffer Adversity, as being ourselves in the Body, *Heb.* xiii. 3.

Thirdly, To do it sociably, modestly, humanely, to be not only bountiful, but to adorn both our Wealth, and our good Works with Sweetness of Con-

Converſation, with Meekneſs, Placidneſs, and Facility of Manners, with an able and communicative Deportment towards all Men. For a Man's very Charity may be ſo moroſe and auſtere, that tender Stomachs may nauſeate it; as Phyſic that is wholeſome, but bitter

GIVE me Leave to preſs this Duty upon you, which the Apoſtle doth by ſo many and emphatical Expreſſions, with ſuch Conſiderations as theſe.

1. FROM the Example of GOD Himſelf, who requireth us to imitate Him in Works of Mercy, *Luke* vi. 36 *His Mercy is in the Heavens*, Pſal. xxxvi. 5. *The Earth is full of his Goodneſs*, Pſal. xxxv. 5. *His Bounty is over all his Works*, Pſal. cxlv. 9. *He puniſheth unwillingly*, Lam. iii. 33. *He watcheth to be gracious.* Iſa. xxxviii. 18. He choſe Mercy and Grace as the choiceſt Things, to make his Name known unto his People, *Exod.* xxxiv. 6, 7.

HE gave his Son, his Spirit, his Love, his Grace, his Glory, Himſelf unto us; and yet his Mercy is free, He is not by any Law bound thereto. Whereas we are but his Stewards, and have Riches as the Sun hath Light, to diſperſe to others. We have the Cuſtody, but the Comfort belongeth to others; it is called anothers, and not our own, *Luke* xvi. 12. If a Man were Maſter of the Light of the Sun, we ſhould eſteem him extremely barbarous and inhuman; if he ſhould let it ſhine only into his own Houſe: Our Money, our Bread, our Cloathing, is as neceſſary for our poor Brother, as the Light of the Sun; and therefore the Inhumanity as great to with-hold the one, as it would be to monopolize the other.

Secondly,

Secondly, FROM the Example of *Chriſt*. He was his Father's Almoner, Mercy was his Office: It belonged unto Him as the Son of *David*, to ſhew Mercy, *Mat.* ix. 27. Mercy was his Practice, He went about doing Good. All his Miracles were in Works of Mercy, feeding, healing, raiſing, comforting: And though He be now in Glory, yet He reckoneth the Bounty ſhewed to his Members, as done to Himſelf. A Sacrifice was offered to GOD, though eaten by the Prieſt and the People; and our Alms are called Sacrifices, *Heb.* xiii. 16. The Poor only are benefited, but GOD is honoured by them. And there is a Connexion between his Mercy and ours; we forfeit His, when we reſtrain our own, *Mat.* v. 7. *Jam.* ii. 13. And the Argument is ſtrong from His to ours; His was to his Enemies, ours to Brethren; His to Debtors, ours to Fellow-ſervants: His free Grace to me, mine juſt Debt to my Brother, *Rom.* xiii. 8. His for ever to me, mine but a Moment to my Brother; His in Talents to me, mine but in Pence to my Brother; His Blood to me, mine but in Bread to my Brother; his Mercy enricheth me, mine leaves my Brother poor ſtill. If then I live by the Mercy which I enjoy, and muſt be ſaved by the Mercy which I expect, ſhall ſo much Mercy ſhine on me, and none reflect from me upon my poor Brother? Shall all the Waters of Life run from *Chriſt* to me, as thoſe of *Jordan* into the dead Sea, to be loſt and buried there? Wherefore doth the Sun ſhine, and the Rain fall on the Earth, but that it may be fruitful? The Mercies of GOD ſhould be as Dew and Heat, as Manure and Culture to the Souls of Men; that being thereby enriched, they may empty themſelves, and draw out themſelves into the Bowels of others. *Chriſt* is the Fountain, rich Men the Con-

Conduit, and poor Men the Veſſels which are there and thence ſupplied.

Thirdly, FROM Reſpect to ourſelves. 1. As to our Community of Nature, we alſo are in the Fleſh. We may want Mercy from others, as others do now from us. Who would have thought that *David* ſhould have ſtood in Need of the Bread of a Churl? Good Offices between Men and Men are not Duties only, but Trade and Merchandiſe. I ſhew them to him now, and another Time he may ſhew them to me; it is the Apoſtle's Argument, 2 *Cor.* 8, 14. 2. It is a ſpecial Honour, when GOD makes us Inſtruments for doing Good; *for it is a more bleſſed Thing to give, than to receive*, Acts xx. 35.

Fourthly, FROM Reſpect to our Neighbour, to whom we owe this Debt of Love; for there is a Debt of Charity as well as a Debt of Juſtice: A Debt whereby I owe Him that which is truly His, and a Debt whereby I owe Him Something of that which is mine. And this I do both unto GOD's Image in Him; *For every one that loveth Him that begat, loveth Him alſo that is begotten*; and unto mine own Image, *for his Fleſh is as mine own Fleſh*, Neh. v. 5. *He that made me in the Womb made him*, ſaith *Job*. *And when I hide myſelf from Him, I hide from mine own Fleſh*, Iſa. lviii. 7. *Homo ſum; humanum à me nihil alienum puto.*

Fifthly, FOR the Credit of our Religion, that the Mouths of others may be ſtopped, who falſly charge us with preaching, and you with profeſſing a naked, empty, fruitleſs Faith. We preach St. *Paul*'s Faith, *a Faith which works by Love; remembering your Work of Faith.* We preach St. *Peter*'s Faith, a Faith which

which hath *Virtue*, and *Knowledge*, and *Temperance*, and *Patience*, and *Godlineſs*, and *Brotherly-kindneſs*, and *Charity* added unto it. And we tell you with him, That if theſe Things be lacking, you are blind; and your Knowledge is worth Nothing, ſo long as it is barren and unfruitful. We preach St. *James*'s Faith, a Faith which hath Works, which may be ſhewed, which viſiteth the Fatherleſs and Widows in their Afflictions; *Abraham*'s Faith, that hath a Boſom for poor *Lazarus*, *Rahab*'s Faith, which had an Harbour for endangered Strangers. We preach St. *Jude*'s Faith, a moſt holy Faith, a Faith delivered to the Saints; ſuch a Faith, as who indeed hath it, is not a Cloud without Water, nor a Tree without Fruit. We preach St. *John*'s Faith, to believe on the Name of *Chriſt*, and to love one another; and to ſhew this Love by opening our Bowels of Compaſſion to our needy Brother, and loving him not in Word only, but in Deed and Truth. We tell you, if you truſt in the Lord, you muſt do Good: If you believe either the Terrors, or the Promiſes of GOD, you muſt not withold the Poor from their Deſire, nor cauſe the Eye of the Widow to fail. This is the Faith we preach, this is the Charge we give: We tell you, without this, your Faith is hypocritical, your Religion vain, your Hope Deluſion, and all your Expectation but as a Spider's Webb.

Laſtly, CONSIDER the Reward which is ſet before you; It is a Sowing of Seed, a Scattering which tendeth to Increaſe. There is no Duty which hath more copious Promiſes of Reward, than this of Mercy and Good Works. Rewarded with Plenty, *Thy Soul ſhall be as a watered Garden: For this Thing, the* LORD *thy* GOD *ſhall bleſs thee in all thy Works*, Deut. xv. 10. Rewarded with

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Honour, *He hath given to the Poor; his Horn ſhall be exhorted with Honour*, Pſalm cxii. 9. Rewarded with the Bleſſings of the Poor, *The Bleſſing of him that was ready to periſh, came upon me*, Job xxix. 11, 13. Rewarded with the Grace of GOD, GOD *is able to make all Grace abound towards you*, 2 Cor. ix. 8. Rewarded with a pure and comfortable Uſe of what we enjoy ourſelves, *Give Alms of ſuch Things as you have, and behold all Things are clean unto you.* Rewarded with a Lengthning of our preſent Tranquility, *Dan.* iv. 27. Rewarded with GOD's Acceptation, *Heb.* xiii. 16. with the Mercy of GOD, *Matt.* v. 7. with the Manſions of GOD, *Luke* xvi. 9. Good Works are Bills of Exchange, which return our Eſtates into another Country.

THIS laying out is laying up: It is a Sacrifice; and Sacrifices were offered for the Benefit, not for the Damage of the Offerers. A Man ſcatters his Seed in the Furrow, but he lays up his Crop in the Barn; it is a Scattering which ends in a Laying-up. The Backs of the Poor, the Bellies of the Hungry, are the Bank of Heaven.

AND it is laying up for ourſelves. Men lay up uſually for others; their Children, their Heirs, and Executors meet with it at the laſt; but Works of Mercy are all expended upon a Man's ſelf, he hath the Comfort here, and the Reward hereafter. It is Money lent to GOD, and He will repay it to ourſelves. In Law, he which ſows muſt reap; and ſo ſays the Apoſtle, *He that ſoweth bountifully, ſhall reap bountifully.*

Quas dederis ſolas ſemper habebis opes.

AND it is laying up a Foundation, a Way to make our uncertain Riches ſure and ſtable: That whereas

whereas other *Riches take unto them Wings and fly away*, thoſe which are thus laid out, are laid up as ſafe, as immoveable as the Stones of a Foundation, as the Bottom of a Rock: A Foundation not by Way of Merit towards GOD, but by Way of Evidence in Regard of ourſelves, as Teſtimonies of our Reconciliation and Peace with GOD. A learned Writer makes θεμέλιον καλὸς to anſwer to the *Hebrew* עיקד which is the Bond, or Inſtrument, ſecuring to a Creditor the Money which he hath lent. Ἀποθησαυρίζειν θεμέλιον καλὸν, is *Bona nomina facere*; GOD becomes Surety for the Poor to repay us there, *where neither Ruſt, nor Moth, nor Thief can enter.*

AND it is a Foundation for the Time to come, for the Life to come, when none of our Glory will follow us. Wealth hath Wings, it is here to Day, it is gone To-morrow; but good Works are a Bank in Heaven, when all other Men's Wealth doth ſtay behind them, and betake itſelf to other Maſters. A good Man's being turned into good Works, doth follow him, and enrich him in a Life to come.

AND this Life to come, is a Life which may be held, a Life which can never be loſt: When the laſt general Conflagration ſhall have conſumed and melted all the Treaſures of the World, our good Works will abide that Trial; the Inheritance unto which they follow us, *is uncorruptible, and undefiled, and that fadeth not away, reſerved in the Heavens for us.*

AND now to give you all in one View, You have heard the Charge of the GOD of Heaven to the rich Men of the Earth: It is my Petition, it is his Command; I beſeech you, He enjoins you,

not to be high-minded; not to let that which comes from the deep Place of the Earth, exalt you, and make you forget that you are Earth; not to let the thick Clay make the thin Duſt proud. It cannot add a Cubit to your Stature, let it not add ſo great a Sin to your Souls: It is Gift, it is not Property; GOD's, not yours; you are the Fiduciaries, the Depoſitaries only; why ſhould you *glory as if you had not received it.*

LET me add this one Word more, Let not your Riches make you low-minded neither, to glew your Hearts, to bend your Affections to Things below; let them make you heavenly-minded, and then they will make you humble-minded. The more of Heaven in any Mind, the more of Humility.

NOT to truſt in Riches, not to let his Gifts be uſed to his own degrading. Who would truſt in an unſtable Thing which he cannot keep? Riches are uncertain. In a falſe Thing which he cannot credit? Riches are deceitful; in a Nothing, which is not? He that truſts in Riches, makes them an Idol, and an Idol is nothing in this World. Who would truſt in a dead Idol, that hath a living GOD to truſt in? Who would truſt in an uſeleſs Nothing, who hath a bountiful GOD, who gives all Things, to truſt in?

YOU have another Charge, *To do Good, to be rich in good Works*, to do them chearfully, to do them diffuſively: And tho' GOD might ſtop at the Charge, his Sovereignty and Dominion would bear Him out, to command you only; yet being full of Love and Mercy, he is pleaſed to encourage as well as command you. He encourageth you by that which goes before your Duty, his own

Example;

Example; He encourageth you by that which follows after your Duty, his great Reward; his Example you have; He gives, you do but lend; He gives, you do but render back to Him of his own. He gives to you all Things; the Earth empties into your Coffers her Silver and her Gold; the Paſtures ſend you in Cattel, the Fields Corn, the Sea Fiſh, the Air Fowl; one Country ſends you in Wine, and another Spices; one Silks, and another Furs; one Delicates, another Ornaments: He gives you the Light of the Sun, the Influences of the Stars, the Protection of Angels, the Righteouſneſs of his Son, the Grace of his Spirit, the Hope of his Glory: He gives you Himſelf, and his own All-ſufficiency for your Portion. And now, if Heaven and Earth be all, if Grace and Glory be all, if GOD and *Chriſt* be all, *He hath given you all Things richly to enjoy:* For many of theſe Gifts bring their Joy and Fruition with them. So the Example far exceeds the Imitation; you lend, you do not give; you lend ſomething, you do not give all Things; you lend to the Neceſſities of your Brother, you do not give to his Delights and Repleniſhment; you cloath him, you do not adorn him; you feed him, you do not fill him, much leſs pamper him. This is one Encouragement, a great Example.

YOU have another Encouragement, a full Reward, good Meaſure, ſhaken together, preſſed down, running over into your Boſom. You give Money, GOD gives *Life*; you Things uncertain, which you could not keep, but by giving; GOD gives a Foundation, Manſion, a City which hath Foundations, *the ſure Mercies of* David. You lay out to your Brother, GOD lays up for you; you give periſhing Things to your Brother, GOD an abiding, an abounding Life to you; you a Cottage

or a Coat to your Brother, GOD a Kingdom and a Crown to you.

So this double Encouragement ſets on the Duty by a threefold Love: If you love GOD, imitate his Example, be merciful as He is merciful. If you love your Brother, refreſh his Bowels, make his Back and Belly your Repoſitories. He can repay you with Prayers, and Prayers are as good as Gold. If you love yourſelves, do what the moſt covetous Man would do, lay up, lay up for yourſelves, not only for your Heirs, your Children, it may be for Strangers, for Enemies. Lay up ſurely, that which you may lay Hold on, that which will ſtay by you, a Foundation. Lay up for the future, that which Time, which Death, which Ruſt, Moth, Thief, cannot take away; for Life which is more Worth than Wealth, for eternal Life, which is more durable than Wealth. If you do not thus by your Wealth, lay up a Foundation unto eternal Life, your thick Clay will load you with many Sorrows, and drown you in Deſtruction and Perdition. You have your Wealth for this End, you have your Life and Salvation with this Homage and Quit rent upon it. If you do not give, you ſhall not live; if you do not do Good, you ſhall not receive Good; if you do not lay out, you ſhall not lay up. Here is your Option; keep your Money, and periſh with it; return it to Heaven, and be Gainers by it. If you love GOD, or your Neighbour, or yourſelves, or your very Riches themſelves, do Good, be rich in good Works, you do not only comfort your Brother, but you keep your GOD; you ſave yourſelves, you lengthen your Lives, preſerve your Eſtates to all Eternity.

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SERMON VI.

Joy in the LORD:

Opened in a Sermon, preached at St. *Paul's*, *May* 6th.

PHIL. IV 4.

Rejoice in the LORD *always, and again I say, rejoice.*

THERE is nothing which Believers either more willingly hear, or more difficultly observe, than those Precepts which invite them to Joy and Gladness, they being on the one Hand so suitable to the natural Desires, and yet on the other so dissonant to the miserable Condition of sinful Man. Had our Apostle called on the blessed Angels to rejoice, who have neither Sin, nor Sorrow, nor Fear, nor Sufferings, nor Enemies to annoy them, it might have seemed far more congruous: But what is it less than a Paradox to persuade

ſuade poor Creatures, loaded with Guilt, defiled with Corruption, cloathed with Infirmities, aſſaulted with Temptations, hated, perſecuted, afflicted by *Satan* and the World, compaſſed about with Dangers and Sorrows, *born to Trouble, as the Sparks fly upward*, that notwithſtanding all this, *they may rejoice, and rejoice always?* But we have a double Corrective to all theſe Doubts in the Text, one in the Object, another in the Preacher of this Joy. The Object of it is *Chriſt* the LORD, as appears by the ſame Thing twice before mentioned, Chap. iii. 1, 3. The LORD that pardoneth our Guilt, ſubdueth our Luſts, healeth our Infirmities, rebuketh our Temptations, vanquiſheth our Enemies, ſweetneth our Sufferings, heightneth our Conſolations above our Afflictions, and at laſt *wipeth all Tears from our Eyes*. Here is Matter of great Joy, if we may be ſatisfied in the Truth of it: And for that we have the Word of an Apoſtle, who gave Aſſurance of it by divine Revelation, and by perſonal Experience. He who next to the LORD Himſelf, was of all his Servants a Man of Sorrow, in Afflictions, in Neceſſities, in Diſtreſſes, in Stripes, in Impriſonments, in Tumults, in Labours, in Perils, in Deaths, in Wearineſs, in Watchings, in Hunger, in Thirſt, in Cold, in Nakedneſs, beaten with Rods, ſtoned with Stones, ſhipwracked at Sea, beſet at Land; he who in the Priſon, the inner Priſon, the Stocks (a Kind of Caſe of Priſons one within another) did yet rejoice and ſing Pſalms unto GOD, *Acts* xvi. 24, 25. He it is, who from the LORD calleth upon Believers to *rejoice alway*. The Servants of GOD may then ſecurely, notwithſtanding their Sorrow for Sin, their Senſe of Sufferings, their Certainty of Temptations, their Conflicts with Enemies, their Sympathy with Brethren, yet I ſay ſecurely *rejoice*, and *rejoice alway*, they have the

LORD

LORD to warrant it, they have his Apoſtles to witneſs it. Let Worldlings delight in ſenſual Pleaſures, let falſe Apoſtles delight in carnal Worſhip, and ceremonial Priviledges; but you, my Brethren, have another Kind of Object to fix your Joys upon; *Rejoice in the* LORD, *and again rejoice*, and rejoice *alway*; and that upon the Word and Credit of an Apoſtle.

THERE are many Particulars couched in the Words.

THE Subject of them, ſpiritual Joy, or an holy Exultation of the Soul in the LORD, as the moſt beloved, deſired ſupreme Good, wrought in it by the Spirit of Grace, rendering *Chriſt* by Faith, preſent unto it; whereby it is not only ſupported under all Afflictions, but enabled to Glory in them, and to triumph over them.

2. THE Difficulty of this Joy intimated, in that Believers are ſo often invited to it.

3. THE Sureneſs and the Greatneſs of it, noted in the Doubling of the Words.

4. THE Stability and Perpetuity of it, they may rejoice always in the Midſt of their ſoreſt Fears or Diſtreſſes.

5. THE Object of it, a glorious and repleniſhing Object, *Chriſt the* LORD.

6. THE Apoſtolical Atteſtation given unto it, *Again, I ſay, rejoice*; I ſpeak it by Commiſſion from the Mouth of *Chriſt*, requiring it; I ſpeak it by the Experience of mine own Heart, enjoying it in the Midſt of all my Sufferings; *Rejoice in the*

LORD

LORD *alway*; *and again, I say, rejoice.* But because I love not to crumble the Bread of Life into too many Particulars, I shall comprize all in this one Proposition, which I shall make the Subject of my present Service.

THAT *the* LORD JESUS *is the great, sure, and perpetual Joy of his People.*

BY Accident, unto wicked and impenitent Sinners, He is a Stumbling-block; as wholsome Meat is offensive to sick Stomachs, and the Light of the Sun to distempered Eyes: But to those that believe, He is altogether lovely, precious and desirable. *Abraham rejoiced* to see his Day, *Mary rejoiced* more that He was her Saviour, than her Son, *Simeon* embraced Him with a *Nunc dimittis*, *Matthew* made a great Feast to receive Him, *Zacchæus* entertained Him at his House *joyfully*, the Eunuch as soon as he knew Him, went on his Way *rejoicing*, *Acts* viii. 39. The Jailor, who even now was ready to have killed himself; when *Christ* was preached unto him, rejoiced and believed. *Christ* is the Author of our Joy; He calleth it his *Joy*, *John* xv. 11. It is the Work and Fruit of his Spirit, *Gal.* v. 22. And He is the Object of our Joy; it is fixed and terminated on Him, as on the adequate Matter thereof, *Phil.* iii. 3.

THERE are many Things belonging to the Object of a full and compleat Joy. 1. It must be Good in itself, and to us. 2. That Good must have several Qualifications to heighten it to that Pitch which the Joy of the Heart may fix on.

1. IT must be a present Good, in the View and Possession of him whom it delighteth: Absent Good

Good is the Object of Deſire; preſent Good, of Delight. It is true a Man may rejoice at ſome Good that is paſt, as that he did at ſuch a Time eſcape a Danger, or receive a Benefit; but then the Memory makes it as it were preſent, and the Fruit of that paſt Good is ſome-way or other ſtill remaining. Alſo a Man may rejoice in a Good *to come*, as *Abraham rejoiced to ſee* Chriſt's *Day*, and Believers *rejoice in the Hope of Glory*, but then Faith gives a Subſtance to the Things ſo hoped for, *Heb.* xi. 1. And the Virtue and Benefit of them is in Being, though they themſelves be but in Hope; and ſo in Regard of Efficacy, *Chriſt was a Lamb ſlain from the Beginning of the World*, though not actually ſlain, before the Fulneſs of Time: So ſtill the moſt proper Ground of Delight is Fruition, which preſuppoſeth the Preſence of the Thing enjoyed.

2. IT muſt be a precious Good, which hath ſome ſpecial Value belonging unto it. We read of the *Joy of Harveſt*, *Iſa.* ix. 3. Becauſe Men then reap the precious Things of the Earth, as they are called, *Deut.* xxxiii. 14, 16.

3. IT muſt be a full Good, ſufficient and throughly proportionable to all the Deſires and Exigencies of him that is delighted with it: Bring the richeſt Pearl to Man under ſome ſore Fit of the Gout or Stone, he cries, groans, ſweats, is in Pain ſtill: The Object; though good, though precious, yet is not ſuitable to his preſent Condition; in that Caſe he takes more Pleaſure in an Anodine Medicine, than in a rich Jewel: It would be little good News to ſuch a Man, to tell him that his Kidneys or his Bladder were full of Pearls, or Diamonds, becauſe there they would not be his Treaſure, but his Torment.

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4. IT muſt be a pure Good, without any Dregs or Droſs to abate the Sweetneſs of it: All earthly Delights are bitter-ſweets, Wine tainted by the Veſſel, which brings a Loathing along with it; the beſt Corn hath its Chaff, the richeſt Wine its Lees, the ſweeteſt Oil its Dregs, the Sun itſelf its Spots; nothing of mere Creatures can cauſe an unmixed Joy, free from all Tincture of the Veſſel from whence it proceeds: And any one Defect may corrupt all the Content which the Reſt miniſtreth, as a *dead Fly will ſpoil the whole Pot of Ointment.*

5. IT muſt be rare, wonderful, glorious. The Commonneſs even of good Things, takes from the Lovelineſs of them. If Diamonds were as plentiful as Pebbles, or Gold as Iron, they would be as little eſteemed; if there were but one Balſam or Drug in the World that would Cure any mortal Diſeaſe, a Man would value the Monopoly of that above the richeſt Jewel. Becauſe the Pool of *Bethesda* had a rare healing Virtue, Multitudes of impotent, blind, halt, withered, were waiting continually for the Moving of it.

6. IT muſt be various, like the Holy Anointing Oil, compounded of many principal Spices, *Exod.* xxx. 23, 25. In rich Hangings, in choice Gardens, in great Feaſts, in ſelect Libraries, Variety is that which greatly delighteth; were a Table filled with one and the ſame Diſh, or a Study with the ſame Book, or a Garden with the ſame Flower, it would wholly take away from the Delight of it. And this Variety is then much more delightful, when each particular Good doth anſwer ſome particular Defect, or Deſire in him that enjoyeth it; when it is as a rich Storehouſe, as the Shop of the Apothecary, or as a Phyſick-Garden, wherein

wherein a Man may in any Diſtemper fix on ſome Thing proper to help him.

7. IT muſt be a prevalent and ſovereign Good, moſt efficacious againſt Evils. Victory even in Trifles, where no Evil is to be removed, as in Bowling or Shooting, is that which makes the Pleaſure in thoſe Games; much more delightful muſt that needs be, which can help a Man to overcome all the Evils and Enemies that aſſault him? No joy to the *Joy of a Triumph* when Men divide the Spoils. In this Caſe *Jehoſaphat* and his People came to *Jeruſalem with Pſalteries, Harps, and Trumpets, to the Houſe of* GOD, *rejoicing over their Enemies*, 2 Chron. xx, 25, 28.

8. IT muſt be a perpetual Good, commenſurate in Duration to the Soul that is to be ſatisfied with it; they are but poor and lying Delights, which like *Jordan*, empty all their Sweetneſs into a ſtinking and ſulphureous Lake. True Comfort is a growing Thing, which never bends to a Declination. That Man will find little Pleaſure in his Expedition, whoſe Voyage is for a Year, and his Victuals but for a Day, who ſets out for Eternity with the Pleaſures of nothing but Mortality. Such as are natural, ſenſual, ſecular, ſinful Joys. As the Sheep feeds on the Graſs, and then the Owner feeds on him, ſo poor Sinners feed a while on dead Comforts, and then Death at laſt feeds on them.

Laſtly, THAT which crowns all, is, it muſt be our own proper Good; all the reſt without this ſignifies nothing to us. A Beggar feels not the joy of another Man's Wealth, nor a Cripple of another Man's Strength; the Priſoner that is leading to Death, hath no Comfort in the Pardon which

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is brought to another Malefactor. As every Man muſt live by his own Faith, ſo every Man muſt have his Rejoicing in himſelf, and not in another.

Now then let us conſider the Apoſtle and High-Prieſt of our Profeſſion, *Chriſt Jeſus*, and we ſhall find Him alone in every one of theſe Particulars, to be a moſt adequate Object of Joy and delight to all his People.

1. HE is a Good ever preſent with them; *I am with you alway*, *Mat.* xxviii. 20. Though bodily abſent, and that for the Expediency and Comfort of his Servants *John* xvi. 7. yet in his Ordinances, and by his Spirit ever amongſt them; *you ſhall ſee Me* (ſaith He to his Diſciples) *becauſe I go to my Father*, *John* xvi. 16. whereby is not only intimated his Purpoſe of appearing to them before his Aſcention, but with all the full Manifeſtation of Himſelf unto them, when He was gone, by ſending the Holy Spirit, by whom his bodily Abſence ſhould be abundantly compenſated. By that Spirit his People are joined to Him, as the Feet below to the Head above, 1 *Cor.* vi. 17. by that Spirit in the Goſpel *He preacheth Peace* unto them, *Epheſ.* ii. 17. *and is evidently ſet forth before them*, Gal. iii. 1. *by that Spirit He dwelleth with them*, Epheſ. iii. 17. *manifeſts Himſelf unto them, makes his Abode with them*, John xiv. 20, 23. Rev. iii. 20. *walks in the Midſt of them, as in his Houſe and Temple*, 2 Cor. vi. 16. is more preſent with them than any good Thing they have beſides. Some Things are preſent with us, in our Eye, in our Poſſeſſion, yet ſtill without us, as Goods, or Friends; ſome Things more intimate, but yet ſeparable from us, as Health, Strength, our Soul itſelf; but *Chriſt* is not only with us, but in us, *Col.* i. 27. not only in us, but inſeperably abiding with us.

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2. HE is not an ordinary Good; which if a Man want, he may compenſate by ſome other Thing; but *a Treaſure, and Pearl of higheſt Price, in whom are unſearchable Riches; hidden Treaſures; In Compariſon of whom, all other Things are Loſs and Dung; moſt precious in the Eyes of his People*, 1 Pet. ii. 7. Precious in his own immediate Excellencies, *the chiefeſt of Ten Thouſand*, *Cant.* v. 10, 16. Precious in the Reſpects He bears towards us; in the ſweet and intimate Relations of an *Huſband*, a *Head*, a *Saviour*, a *Brother*, a *Father*, a *Friend*, a *Surety*, a *Mediator*, a *Propitiation*, an *Advocate*: Precious in the great Things He hath done for us, in the rich Supplies of Grace and Peace He doth beſtow upon us, in the high Dignity whereunto He advanceth us, *John* i. 12. 1 *John* iii. 1. *Rom.* viii. 15, 16. in the great Promiſes He makes unto us, 2 *Pet.* i. 2, 3, 4. in the glorious Hope which He ſets before us, and bleſſed Manſions which He prepareth for us, *Col.* i. 27. *John* xiv. 2. in the Light of his Countenance ſhining on us, in the Fruits of his Spirit wrought in us, in the preſent Life of Faith, in the hidden Life of Glory, in the great Price He paid for us, in the great Care which He takes of us, in the Effuſions and Manifeſtations of the Love of GOD unto us; in the Seals, Pledges, Teſtimonies, and Firſt-fruits of our eternal Inheritance, which He is pleaſed by his Spirit to ſhed forth upon us, in the free and open Way which He hath made for us unto the Throne of Grace; in theſe, and many other the like is the LORD CHRIST more honourable and precious in the Eyes of his People, than a thouſand Worlds could be without Him.

3. HE is not only a moſt preſent, and a moſt precious Good, but full and ſufficient for his People; *He aſcended on High, that He might fill all*

Things, *Eph.* iv. 10. that He might pour forth ſuch Abundance of his Spirit on his Church, as might anſwer all the Conditions whereunto they may be reduced, Righteouſneſs enough to cover all their Sins, Plenty enough to ſupply all their Wants, Grace enough to ſubdue all their Luſts, Wiſdom enough to reſolve all their Doubts, Power enough to vanquiſh all their Enemies, Virtue enough to cure all their Diſeaſes, Fulneſs enough to ſave them, and that to the uttermoſt. All other good Things below, and without Him, have a finite and limitted Benignity. Some can cloath, but cannot feed; others can nouriſh, but they cannot heal; others can enrich, but they cannot ſecure; others adorn, but cannot advance; all ſerve, but none ſatisfy: They are like a Beggar's Coat made up of many Pieces, not all enough either to beautify or defend; but there is in *Chriſt* ſomething proportionable to all the Wants and Deſires of his People. He is *Bread*, *Wine*, *Milk*, *living Water* to feed them, *John* vi. 51. and vii. 37. He is a Garment of Righteouſneſs to cover and adorn them, a Phyſician to heal them, a Counſellor to adviſe them, a Captain to defend them, a Prince to rule, a Prophet to teach, a Prieſt to make Atonement for them, an Huſband to protect, a Father to provide, a Brother to relieve, a Foundation to ſupport, a Root to quicken, an Head to guide, a Treaſure to enrich, a Sun to enlighten, a Fountain to cleanſe. As the one Ocean hath more Waters than all the Rivers in the World, and one Sun more Light than all the Luminaries in Heaven; ſo one *Chriſt* is infinitely more to a poor Soul, than if it had the All of the whole World a thouſand Times over.

4. He is a moſt pure Good, without any Mixture of Droſs, or Bitterneſs to abate or corrupt the

the Excellency of it: *A Lamb without Spot and Blemiſh, He did no Sin, no Guile was found in his Mouth, holy, harmleſs, undefiled*: Never any Believer found any Thing in Him, for which to repent of making Choice of Him. As holy *Polycarp* ſaid, "I have ſerved Him theſe eighty ſix Years, and He never did me any Hurt" Even the ſevereſt Things of *Chriſt* are Matter of Joy to his Servants: If He make them ſorrowful, their Sorrow is turned into Joy, *John* xvi. 20. his very *Yoke is eaſy, his Burthen light, his Commandments not grevious*: Nay his very Croſs and Afflictions, Matter of Choice, of Joy, of Glorying, of Triumph, *Heb.* ii. 25, 26. *Acts* v. 41. *Rom.* v. 3. *Rom.* 8. 37. It was an heroical Speech of *Luther*, *Malo ego cum Chriſto ruere quam cum Cæſare ſtare*; I had rather fall with *Chriſt*, than ſtand with *Cæſar*. And if his Sufferings are ſo ſweet, O how glorious are his Conſolations?

5. HE is the rareſt Good in the World; his whole Name is *Wonderful*, *Iſa.* ix. 6. his whole Diſpenſation myſterious, 1 *Tim.* iii. 16. the Inviſible GOD *manifeſted, a Son born of a Virgin, the Law-giver made under the Law, the* LORD *of Glory, who thought it no Robbery to be equal with* GOD, *humbled, emptied, in the Form of a Servant, reckoned amongſt Tranſgreſſors, without Form or Comelineſs, rejected, deſpiſed, put to Shame, a Man of Sorrows*, a dead Man raiſed by his own Power, and advanced to the Throne of GOD: Theſe, and all the Particulars of *Chriſt* crucified, are Things ſo profound and unſearchable, that *the very Angels deſire to look into them with Wonder and Aſtoniſhment*, 1 *Pet.* i. 12. The beſt and moſt excellent Things GOD hath made ſingle, one Sun in the Firmament, one Tree of Life in Paradiſe, one Heart, one Head on the Body: So to us there is but *one*

LORD *Jesus Christ, by whom are all Things, and we by Him. He is the alone living, elect, precious, chief Corner-Stone; no other Name under Heaven is given amongst Men, whereby we must be saved.*

6. As a rare Good, so He is full of exquisite and copious Variety, *Wisdom, Righteousness, Sanctification, and Redemption. It pleased the Father, that in Him all Fulness should dwell,* Col. i. 19. *In Him He hath made known unto Principalities and Powers, the manifold Wisdom of* GOD, *Eph.* iii. 10. As the curious *Ephod* in the Law was made of *Gold, Blue, Purple, Scarlet, and fine twined Linnen*; and the *Breast-Plate set with twelve curious precious Stones*: So *Christ*, the Substance of those Types, was *filled with the Spirit of Wisdom, Understanding, Counsel, Might, Knowledge, and the Fear of* GOD, *Isa.* xi. 2. and that *above Measure*, John iii. 34. that there might be enough in Him to answer all the Desires of his People: Wisdom to teach, Righteousness to justify, Grace to renew, Power to defend, Peace to comfort, Life to quicken, Glory to save them; *Seven Eyes upon one Stone.*

7. HE is a most prevailing and victorious Good, *stronger than the strong Man; casting out and judging the Prince of the World; abolishing Death; taking away Sin, destroying the Works of the Devil, and overcoming the World, and the Lusts thereof; treading all his* Church's *Enemies under his Feet*; triumphing openly over them in his Cross, before GOD and Angels; *ascending up on high, and leading Captivity captive.*

8. HE is a perpetual and durable Good; *Death hath no more Dominion over Him*; *He ever lives to make Intercession*: There is an *Oath*, an *Amen* upon the Perpetuity of the Life and Priesthood of *Christ*, *Behold*,

Behold, I am alive for evermore, Amen. And He lives not only for ever in his Perſon, but He is for ever the Life, Portion, and Bleſſedneſs of his People: *Becauſe He lives, they live; they ſhall appear with Him; they ſhall be like Him:* As He is ſet on his Father's Throne, ſo ſhall they ſit on his Throne, never to be degraded.

Laſtly, HE is the proper Good of his own People: He hath not only given Himſelf to GOD for them, as their Sacrifice, but He hath given Himſelf likewiſe to them, as their Portion. *He is theirs, and they are His*, Cant. vi. 3. *They are His* by a dear Purchaſe, and *He is theirs* by a ſweet Communion: They are ſaid to *have Him*, 1 John v. 12. as a Man hath his moſt peculiar Poſſeſſion; his Name is, *The* LORD *our Righteouſneſs: He is made unto us of* GOD, *Wiſdom, and Righteouſneſs, and Sanctification, and Redemption:* He is more ours than we are our own; we have and poſſeſs infinitely more in Him, than in ourſelves; weak in ourſelves, ſtrong in Him; dead in ourſelves, alive in Him; miſerable in ourſelves, bleſſed in Him. Thus we ſee there is nothing neceſſary to the compleating of an Object of Joy, which is not fully to be found in *Chriſt*.

UNTO theſe Grounds of Joy, drawn from the Nature of delectable Objects, I ſhall add a few more mentioned by the Prophet *Zechariah*, Chap. ix. 9, 10. drawn from the Royal Office of *Chriſt: Rejoice greatly, O Daughter of* Sion; *ſhout, O Daughter of* Jeruſalem: *Behold, thy King cometh unto thee; He is juſt, and having Salvation, lowly, and riding upon an Aſs.*

1. HE is a King, *thy King*, the promiſed Meſſiah, in whom all Bleſſings were to be made good

unto *Israel*. They had been *Servants under strange Lords*, Neh. ix. 36, 37. and so had we: The Prince and God of this World had the Possession of us: But *they were to have a King of their own from among their Brethren*, Deut. xvii. 15. *Their Governor was to proceed from the Midst of them*, Jer. xxx. 21. And this must needs be Matter of great Joy; that whereas *Oppressors did pass thro' them before*, Verse 8. the King now promised them should be a near Kinsman, *should not be ashamed to call them Brethren*, Heb. ii. 11. *The Shout of a King should be among st them, who should have the Strength of an Unicorn, able to break the Bones of his Enemies*, Numb. xxiii. 21, 22.

2. His Approach; *He cometh*. *When* Solomon, a Type of *Christ*, *was made King, they did eat and drink with great Gladness before the* LORD, 1 *Chron.* xxix. 2. At such solemn Inaugurations, the Trumpets sound, the People shout, the Conduits run with Wine, Honours are dispensed, Gifts distributed, Prisons opened, Offenders pardoned, Acts of Grace published, Nothing suffered to eclipse the Beauty of such a Festivity. Thus it was at the Coming of *Christ*: *Wise Men of the East bring Presents unto Him, rejoicing with exceeding great Joy: The Glory of* GOD *shines on that Day, and an heavenly Host proclaim the Joy*: John Baptist *leapeth in the Womb*, Mary *rejoiceth in* GOD *her Saviour*, Zachary *glorifieth* GOD *for the Horn of Salvation in the House of* David; Simeon *and* Hannah *bless the* LORD *for the Glory of* Israel: And after, when He came to *Jerusalem, the whole Multitude spread Garments, strewed Branches, cried before Him and behind Him, Hosanna to the Son of* David, *Hosanna in the Highest*. And the Psalmist prophesying long before of it, said, *This is the Day which the* LORD *hath made, we will rejoice and be glad in it*.

3. His

3. His Character?

1*ſt*, HE *is juſt.* And this is the great Joy of his People, *Iſaiah* ix. 3, 7. eſpecially being ſuch a King as is not only juſt Himſelf, but maketh others juſt likewiſe: *In the* LORD *ſhall all the Seed of* Iſrael *be juſtified, and ſhall glory*, Iſaiah xlv. 25. Sin pardoned, Guilt covered, Death vanquiſhed, Conſcience pacified, GOD reconciled, muſt needs be a glorious Ground of Joy and Peace to Believers, *Rom.* v. 1, 2. *Luke* x. 20. But a Prince may be juſt himſelf, and yet not able to deliver from the Injuſtice of Enemies that are ſtronger than he; as *Jehoſhaphat* ſaid, *We have no Might againſt this great Company*, 2 Chron. xx. 12. Therefore,

2*dly*, OUR King here hath *Salvation*, is able *to ſave Himſelf and his People from their Enemies, and that to the utmoſt.* It was his Name, his Office, the End why He was ſent, why He was *exalted to be a Prince and a Saviour.* And this ſurely is Matter of great Joy. It is an angelical Argument, *I bring you Tidings of great Joy, which ſhall be to all People; for unto you is born this Day in the City of* David *a Saviour, which is* Chriſt *the* LORD, Luke ii. 10, 11. But Princes poſſibly, the more powerful they are, may be likewiſe the more ſtately: It is not unuſual with Men, where they do much Good, to be ſupercilious and haughty towards thoſe to whom they do it: But lo, here,

3*dly*, A PRINCE great in Honour, righteous in Peace, valiant in War; and yet humble and lowly ſtill: So lowly as to miniſter to his own Servants, and to *waſh their Feet*, as to be an Example of Meekneſs unto them, *Matt.* xi. 29. The Meaneſt of his People have Acceſs unto Him, may preſent their Wants before Him; nay, He ſtays not for them,

them, He comes to ſeek, as well as to ſave; calls on us, ſtands and knocks at our Doors, *waits that He may be gracious*; bears with us in all Failings, expects us in our Delays, forgives our Wandrings, prays us *to be reconciled to* GOD, *Iſaiah* xiii. 18. *Rev.* iii. 20. Now there is Nothing more rejoiceth the Hearts of a People, than the Mildneſs, Gentleneſs, and Clemency of their Prince, when *his Heart is not haughty, nor his Heart lofty*, as *David* ſaid of himſelf, *Pſalm* cxxxi. 1. when he is as a Servant to his People, and ſpeaketh good Words to them, as the old Men adviſed *Rehoboam*. But a Prince may have a righteous Heart, a valiant Hand, a meek Temper, and yet do the leſs Good by a natural Slowneſs and Indiſpoſedneſs to Action. There is nothing more acceptable to the People, and neceſſary for the Prince, than Vigour and Diſpatch in Works of Juſtice and Proweſs. Therefore,

4*thly*, OUR King is here ſet forth riding: He did always *go about doing Good*, made it *his Meat and Drink to do his Father's Work*: And here, when it ſeemed moſt reaſonable for Him to have drawn back and ſpared Himſelf, when He was to be crucified, He ſhews his Chearfulneſs in that Service, by riding to *Jeruſalem* about it, which we read not that He did upon any other Occaſion: He did earneſtly deſire that Paſſover; He did ſeverely rebuke *Peter*, when he diſſuaded Him from that Work; He did expreſs his ſingular Readineſs to become a Sacrifice, *Lo, I come, to do thy Will, O* GOD! And though in his Agony He did earneſtly deſire that *the Cup might paſs from Him*, yet thoſe Groans of his Nature under it, did greatly ſet forth the Submiſſion and Willingneſs of his Love to undergo it. Now this is a further Ground of *great Joy* to a People, when all other princely Endowments in their Sovereign are vigorouſly exerted and improved

for

for their Safety and Protection; when they ſee Him deny Himſelf his own Eaſe and Safety, that He may be ever doing Good to them. We ſee what an high Value the People ſet on *David*, *Thou art worth ten thouſand of us*; and this the Occaſion, *I will ſurely go forth with you myſelf*, 2 Sam. xviii. 2, 3. But a Prince may have all the Endowments requiſite to render him amiable in the Eyes of his People, juſt and meek to them, valiant and active againſt their Enemies, and yet fail of Succeſs in his Undertakings, and they conſequently have the Joy of his Government much abated; for, *the Race is not always to the Swift, nor the Battle to the Strong*: But it is otherwiſe with our King here. Therefore it is added,

5*thly*, HE *cuts the Chariot and the Horſe, and the Battle-bow; He ſpeaks Peace to his People; He extends his Dominion from Sea to Sea, from the Rivers to the Ends of the Earth; He rides on in his Majeſty proſperouſly, the People fall under Him*, Pſalm xlv. 4, 5. *He goes forth conquering, and to conquer*, Rev. vi. 2. *He takes from the ſtrong Man all his Armour, and divides the Spoil*: He never fails of full and final Victory, *reigns 'till all his Enemies are put under his Feet*. And this is the Crown of his People's Joy, that they have not only a juſt, a valiant, an humble, an active, but a proſperous and ſucceſsful Prince, making his People *rejoice in the Spoils of their Enemies, breaking the Yoke of their Burden, the Staff of their Shoulder, the Rod of their Oppreſſor, extending Peace to them like a River, and the Glory of the* Gentiles *like a flowing Stream, cauſing them to put their Feet on the Necks of their Adverſaries*. Thus, many Ways are the People of *Chriſt* encouraged to rejoice in Him.

THIS

THIS then ſerveth, 1. To reprove the Sin and Folly of all thoſe who ſeek for Joy out of the broken Ciſterns of the Creatures, which can hold none, and leave that Fountain out of which it naturally floweth. Some ſeek it in Wealth and Greatneſs; others in ſenſual Pleaſures, Feaſting and Luxury; ſome in Titles of Honour; others in Variety of Knowledge; ſome in ſtately Structures, magnificent Retinue, and goodly Proviſions; others in low, ſordid, and brutiſh Luſts. Unto all whom we may ſay, as the Angel to the Woman, *Why ſeek ye the Living among the Dead?* or, as *Samuel* did unto *Saul*, *Set not thy Mind upon the Aſſes*, there are nobler Things to fix thy Deſires upon. *Solomon* had more Variety this Way, and more Wiſdom to improve it, than any now have; and he made it his Buſineſs critically to examine all the Creatures, and to find out *all the Good which was under the Sun.* And the Reſult of all his Enquiries amounted at laſt to a Total made up all of Cyphers, of mere Wind and Emptineſs, *Vanity of Vanities, all is Vanity:* So he begins his Book; and to ſhew that he was not miſtaken, ſo he concludes it. Every particular Vanity alone, and all in a Maſs and Collection, Vanity together, enough to vex the Soul, enough to weary it; but never enough to fill it: Many of them ſinful Delights, poiſoned Cordials, killing, curſing, damning Joys; *dropping as an Honey-comb; ſmooth as Oil, but going down to Death, and taking Hold of Hell*, Prov. v. 35. All of them empty Delights; in their Matter and Expectation, earthly; in their Acquiſition, painful; in their Fruition, nauſeous and cloying; in their Duration, dying and periſhing; in their Operation, hardning, effeminating, levening, puffing up, and eſtranging the Heart from GOD; in their Conſequences, ſeconded with Anxiety, Solicitude, Fear, Sorrow,

Sorrow, Deſpair, and Diſappointment; in their Meaſure, ſhorter than that a Man can ſtretch himſelf on, narrower than that a Man can wrap himſelf in; every Way defective and diſproportionable to the vaſt and ſpacious Capacity of the Soul, as unable to fill that, as the Light of a Candle to give Day to the World. Whatever Delights Men take Pleaſure in, leaving *Chriſt* out, are but as the Wine of a condemned Man; as the Feaſt of him who ſat under a naked Sword, hanging over him by a ſlender Thread; as *Adam*'s forbidden Fruit ſeconded by a flaming Sword; as *Belſhazzar*'s Dainties with an Hand-writing againſt the Wall: *In the Midſt of* all ſuch *Joy, the Heart is ſorrowful, and the End of that Mirth is Heavineſs*; like a Flame of Stubble, or a Flaſh of Gunpowder; a ſudden and flaming Blaze, which endeth in Smoak and Stink. *The Triumphing of the Wicked is ſhort, and the Joy of the Hypocrite is but for a Moment*, Job xx. 5.

2. THIS diſcovereth the great Sin and Folly of thoſe who take Offence at *Chriſt*; and when others entertain Him with Hoſanna and Acclamations, are diſpleaſed at Him, as the Scribes; and with the young Man in the Goſpel, *go away ſorrowful* from Him. Our Saviour pronounceth them *bleſſed*, who are *not offended with Him*, thereby intimating the Miſery of thoſe who ſtumbling at Him, as *a Rock of Offence*, are thereupon diſobedient unto his Word. *Chriſt* doth not give any juſt Cauſe of Offence to any; but there are many Things belonging *Chriſt*, which the proud and corrupt Hearts of Men turn into Matter of Grief and Offence unto themſelves.

1. SOME are offended at his Perſon, in whom the Godhead and Manhood are united, who though the LORD in his Word call Him *the mighty* GOD, Iſaiah

Isaiah ix. 6. tell us that *the Word was* GOD, John i. 1. GOD *blessed for ever*, Rom. ii. 5. *Equal with* GOD, Phil. ii. 6. *The true* GOD, 1 John v. 20. *The great* GOD, Tit. 2. 13. *A* GOD, *whose Throne is for ever and ever*, Heb. i. 8. *The* LORD, *who in the Beginning laid the Foundations of the Earth*, Verse 10. JEHOVAH *our Righteousness*, Jer. xxiii. 6. yet will not endure to have Him any more than a mere Man.

2. OTHERS are offended at his Cross, both *Jews* and *Greeks*, 1 Cor. i. 23. Those pitching in their Expectations upon a glorious Prince, who should free them from the *Roman* Yoke, could not endure to be so disappointed, as in the Stead thereof to have a crucified Man, one *in the Form of a Servant* to be their Messiah. These judging it a foolish Thing to expect Life from a dead Man, Glory and Blessedness from one who did not keep Himself from Shame and Curse; hearing Doctrines wholly inconsistent with the Principles they had been prepossessed with, did thereupon refuse to submit to *Christ*; *who*, notwithstanding, *to them which are called, was the Power of* GOD, *and the Wisdom of* GOD; had more Power than that which the *Jews* required, more Wisdom than that which the *Greeks* sought after. The Cross of *Christ*, likewise to be taken up by his Disciples and Followers, is Matter of Offence to many others, called *the Offence of the Cross*, Gal. v. 11. When they hear that *they must suffer with Him, if they will reign with Him*; that *through many Tribulations they must enter the Kingdom of* GOD; that Affliction is an Appendix to the Gospel, and find the Truth of it by Experience, Persecution arising because of the Word, then *presently they are offended.*

3. OTHERS

3. OTHERS are offended at the Free-Grace of *Chriſt*, cannot endure to be ſhut out from cauſing their own Salvation. Thus the *Jews*, *not willing to ſeek Righteouſneſs by Faith in* Chriſt, *but as it were by the Works of the Law, ſtumbled at that Stumbling-ſtone.* Men would fain owe ſome of the Thanks for their Salvation to themſelves, to their own Will, their own Work: But when they have uſed all the Arts and Arguments they can to have the Efficacy of Divine Grace within the Power of their own Will; yet ſtill it is GOD *that worketh in us to will and to do of his own good Pleaſure*, Phil. ii. 13. *By Grace we are ſaved through Faith, and that not of ourſelves. It is not of him that willeth, nor of him that runneth, but of* GOD *that ſheweth Mercy.*

4. OTHERS are offended at the Doctrine of *Chriſt*, they are not able to endure the Things that are ſpoken by Him.

1*ſt*, SOME at the Sublimity of it, as being above the Diſquiſition of Reaſon: The Philoſophers mocked at the Doctrine of the Reſurrection, *Acts* xvii. 32. *Julian* ſcorned Chriſtians, as yielding up their Souls captive to a blind Belief: Pride of Reaſon diſdaining to admit any Thing beyond its own Comprehenſion, hath been the Cauſe of that Offence which many have taken at the Evangelical Doctrine. It hath been noted by learned Men, that the Eaſtern Nations, by Reaſon of the Pride and Curioſity of their Wits, have been moſt troubled with horrid and prodigious Hereſies: And it hath been the conſtant Preſumption of heretical Spirits, to oppoſe ſound Believers, as unſkilful and illiterate Perſons, with the Name and Pretence of Reaſon.

2*dly*, SOME at the Simplicity of it: The Doctrine of the Croſs was eſteemed Fooliſhneſs by the Grandees of the World, partly becauſe delivered without *the enticing Words of Man's Wiſdom*, 1 Cor. ii. 4. partly becauſe the Things were ſuch as Pride and Luſt judged unreaſonable to ſtoop to. Chriſtian Doctrine is *above* Reaſon natural, *againſt* Reaſon ſinful.

3*dly*, SOME at the Sanctity and Severity of it. When it teacheth Self-denial, *pulling out the Right Eye, cutting off the Right Hand, taking up a Croſs, following* Chriſt *without the Camp, hating and forſaking all for Him, walking in the narrow Way, having our Converſations and Affections in Heaven, mortifying our Luſts, loving our Enemies, wreſtling againſt Principalities and Powers, praying always, abſtaining from all Appearance of Evil, exerciſing ourſelves in a good Conſcience toward* GOD *and Men, living without Rebuke in a crooked Generation, walking circumſpectly, ſetting the* LORD *alway before us, chuſing the Reproaches of* Chriſt, *rather than the Pleaſures of Sin, or Honours of the World.* When ſenſual and earthly-minded Men are held cloſe by ſuch Doctrines as theſe, they conclude with the Men of *Capernaum*, *This is an hard Saying, who can hear it?* John vi. 60.

3. WE ſhould therefore be exhorted ſo much the more to this comfortable Duty, to ſtir up in our Hearts that Joy in *Chriſt*, which the ineſtimable Benefit of our high Calling requireth of us. It is a *comely Thing for the Righteous to rejoice*, Pſal. xxxiii. 1. Shall wicked Men glory in that which is their Shame, and ſhall not the Righteous rejoice in Him who is their Salvation? Shall he *rejoice over us to do us Good*, Jer. xxxii. 41. and *reſt in his Love to us*, Zeph. iii. 17. And ſhall not we rejoice in Him

Him who is *the cheifeſt of Ten Thouſand?* Are not all the Objects of Joy, which are ſcattered amongſt the Creatures, heaped up, and everlaſtingly treaſured in Him alone? Do we delight in Wealth, (as many will ſay, *Who will ſhew us any Good?*) behold here *unſearchable Riches*, Epheſ. iii. 8. *Durable Riches*, Prov. 8. 18. without Bounds, without Bottom, without End. Do we delight in Pleaſure? Behold here *Rivers of Pleaſure, Pleaſures for evermore.* Do we delight in Beauty? He is *fairer than the Children of Man.* In ſweet Odours? All his *Garments ſmell of Myrrh, Alloes and Caſſia*; He is *perfumed with all the Spices of the Merchant*, Pſal. xlv. 8. Cant. iii. 6. In plentiful Proviſion? Behold here *a Feaſt of fatted Things*, Iſa. xxv. 6. *Living Water, Bread of Life, Meat indeed.* In profound Learning? Here is *Knowledge that paſſeth Knowledge*, ὑπερέχον τῆς γνώσεως, Phil. iii. 8. *the Excellency of Knowledge*, Knowledge that is Life, *John* xvii. 3. In Honour and Dignity? Here is *the* LORD *of Glory*, hovourable in Himſelf, an Honour to his People, making them all *Kings and Prieſts to* GOD. In Safety and Security? *This Man is our Peace, when the* Aſſyrian *is in the Land*, Mic. v. 5. *He will caſt out our Enemies, He will undo thoſe that afflict us*, Zeph. iii. 15, 19. In him is the *Fulneſs of all delectable Things*; and that which makes all the more delightful, it is a Good, tho' ſo ſuperlatively precious, yet not to be purchaſed at a dear Rate, ſet before us, offered unto us, *without Money, without Price. A Gift, a free Gift, a Gift of Grace, a Gift of Righteouſneſs*, Rom. v. 15, 18. Well might the Pſalmiſt bid us *rejoice, and exceedingly rejoice*, Pſal. lxviii. 3. Well might the Prophet bid us *ſing, and ſhout and rejoice, and be glad with all the Heart*, Zeph. iii. 14. Well might the Apoſtle call it, *a Joy unſpeakable, and full of Glory.* Since

the LORD JESUS is not only the Joy of Saints, *Luke* xix. 37, 38. but of bleſſed Angels, *Luke* ii. 13. yea, of GOD Himſelf. He is called *the* LORD's *Delight*, Prov. viii. 30. Surely, then GOD's People cannot but be fully agreed upon it, to *Rejoice in Him*.

BUT how in Him?

1. IN his Perſon and immediate Excellencies, thoſe glorious Treaſures of Wiſdom and Grace, wherewith He is repleniſhed, a Spectacle of Angelical Adoration.

2. IN his Mediation, the great Things He hath done, the great Benefits He hath procured for us. GOD *forbid* (ſaith the Apoſtle) *that I ſhould glory, ſave in the Croſs of our* LORD *Jeſus Chriſt*.

3. IN our Knowledge of Him, and Communion with Him in all thoſe Benefits; a Knowledge in Compariſon of which the Apoſtle eſteemed all other Things *as Loſs and Dung*.

4. IN all the Means which He hath appointed to bring Men to this Knowledge of Him, and Communion with Him: In his Ordinances, which are his Voice ſpeaking from Heaven to us: In his Miniſters, to whom He hath committed the Word of Reconciliation, unto whom what Reſpect, or Diſreſpect is ſhewed, *Chriſt* looketh on as done unto Himſelf.

5. REJOICE we in that Work whereunto by theſe He calls us. As it was his Joy to do his Father's Work, ſo it is the Joy of Believers to do his Work, they live not, they die not unto themſelves, but unto Him.

6. IN

6. IN the Graces He ſupplies us with for the Performance of that Work: Thus we read of the *Joy of Faith*, Phil. i. 25. not only in Regard of the good Things it aſſureth unto us, but of the Efficacy which it hath in us, enabling us to work by Love.

7. IN the Light of his Countenance ſhining upon us, which is much *better than Life itſelf.* We may all ſay to Him, as he ſaid to his Father, *Acts* ii. 28. *Thou ſhalt make Me full of Joy with thy Countenance.*

8. IN the Hope of his Glory: The Spirit of Adoption is even now a glorious Thing, *John* i. 2. *But it doth not yet appear what we ſhall be*, only this he hath aſſured us of, that we ſhall be *like unto Him*, ſhall *ſee Him as He is*, ſhall *appear with Him in Glory*, ſhall *ſit upon his Throne*, and *be ever with Him*, 1 John iii. 1, 2. Col. iii. 4. And this bleſſed Hope, ſecured by the Witneſs of the Spirit (who is the Seal and Earneſt of our eternal Inheritance) filleth the Hearts of Believers with *Joy unſpeakable and full of Glory*; while they look not on the Things that are ſeen, but on the Things that are not ſeen.

9. IN the Fellowſhip of his Sufferings, which though to Senſe they be Matter of Sorrow, yet to Faith are they Matter of Joy. When GOD's Servants conſider, that unto theſe Sufferings they were appointed, 1 *Theſ.* iii. 3. That *Chriſt* owns them as his, *Col.* i. 4. That they work for them *a far more exceeding and eternal Weight of Glory.* That thereby the *Spirit of Glory reſteth on them*, and that GOD Himſelf is glorified in them, 1 *Pet.* iv. 14. In theſe Reſpects they not only rejoice, but triumph, as *more than Conquerors* in all their Afflictions.

THUS are Believers to rejoice in *Christ*: And that, *First*, Greatly, again and again. Other Delights may please the Senses, gratify the Reason; but there is no Joy that can *fill all the Heart*, but the *Joy of the* LORD, Zech. iii. 14.

Secondly, ALWAY, *Rejoice evermore*. All other Joys have their Periods and Vacations, they flow and ebb, they blossom and wither. In a Fit of Sickness, in a Pang of Conscience, under a Sentence of Death, they are all as the White of an Egg, without any Savour. But no Condition is imaginable, wherein a conscientious Believer hath not a Foundation of Joy in *Christ*. The Comforter He sends, abides with us *for ever*, John xiv. 16. The Joy He gives, *none can take it away*, John xvi. 22. Tho' GOD's People have many Causes of Sorrow in themselves, strong Corruptions, hard Hearts, little Strength, weak Graces, many Temptations; yet in *Christ* they have still Matter of rejoicing; in the Abundance of his pardoning Mercy, in the Fulness of his Spirit, in the Sufficiency of his Grace, in the Fidelity of his Promise, in the Validity of his Purchase, in the Vigilancy of his Eye, in the Readiness of his Help, in the Perpetuity of his Intercession; we disparage so good a LORD, discredit his Service, disquiet ourselves, discourage others, grieve his Spirit, expose his Ways to Prejudice and Reproach, weaken our Hands in his Service, and our Hearts in Love, when we pine and languish under groundless Perplexity, and waste that Time which should be spent in his Work, about our Jealousies of his Favour.

Thirdly, WITH Trembling and holy Reverence, without Levity, without Wantonness, without Presumption, without Arrogance, *Psal.* ii. 11. So rejoice

joice in Him, as withal to fear to offend Him, *to work out our Salvation with Fear and Trembling*; even for this very Reaſon, becauſe He is ſo gracious as to give us both *to will and to do of his own good Pleaſure*, Phil. ii. 12, 13.

Fourthly, WITH Improvement of this Joy: 1. Unto Thankfulneſs for *Chriſt*, and any Thing of *Chriſt* in ourſelves; having taſted that the LORD is gracious, let us ever be ſpeaking Good of his Name; though our Meaſures are not ſo great as ſome other Mens, yet we may not eſteem any Thing of Salvation ſmall or little; it *will grow unto Perfection*.

2. UNTO more chearful Service: The more we triumph in his Victory, the more we ſhall abound in his Work, 1 Cor. xv. 57, 58. *The Joy of the* LORD *is our Strength*, Nehem. viii. 10. *Return to thy Reſt, O my Soul*; there is *David*'s Joy: *I will walk before the* LORD; there is the Work of that Joy, *Pſal.* cxvi. 8, 9. None are more fruitful in his Service, than they who are moſt joyful in his Favour.

3. UNTO Conſolation againſt any other Evils; though we have not the Wealth, Health, Gifts, Employments, Honours that others have, yet if *Chriſt* have given us Himſelf, his Blood to redeem us, his Spirit to quicken us, his Grace to renew us, his Peace to comfort us, ſhould ſuch *Conſolations ſeem ſmall unto us?* What Wants are there which the Joy of the LORD doth not compenſate? What Sufferings are there which the Joy of the LORD doth not ſwallow up? Would we exchange *Chriſt* if we might have all the World without Him? And ſhall we be diſpleaſed if we have not all the World

World with Him? Nay, have we not in Him all other Things more eminently, ſweetly, purely, richly to enjoy, than in all the Creatures beſides? Doth thy Journey to Heaven diſpleaſe thee, becauſe the Way haply is deep and ſtony? Admit it were a Carpet-way, haply there thou wouldſt loiter more, haply there thou wouldſt be more aſſaulted; whereas in a deeper Way thou art more careful of thyſelf, and more ſecure againſt thine Enemies.

4. UNTO a zealous Provocation of others to come in and be Partakers of the ſame Joy. In Times of Feſtivity, Men uſe to *call in their Neighbours under their Vines and Fig-Trees*, Zech. iii. 10. The LORD JESUS is the Feaſt of his Servants. Unto Him therefore we ſhould invite one another, as *Andrew* did *Simon*, and *Philip*, *Nathanael*. Joy is of all Affections the moſt communicative: It leaps out into the Eyes, the Feet, the Tongue; ſtays not in one private Boſom; but as it is able ſheds itſelf abroad into the Boſoms of many others. It was not enough for *David* to expreſs his own Joy by dancing before the Ark; but he *deals amongſt all the People Cakes of Bread, Pieces of Fleſh, Flaggons of Wine*, that the whole Multitude of *Iſrael* might rejoice in the Ark of GOD as well as he, 2 *Sam.* vi. 14, 19. I will ſhut up all with removing an Obſtacle which ſeems to ſtand in Way of this Joy.

IF I muſt alway rejoice, how then or when ſhall I ſorrow for Sin? I anſwer; theſe two do ſweetly conſiſt. As the Paſſover was a Feaſt, yet eaten with bitter Herbs; ſo *Chriſt* our Paſſover may be feaſted upon with a bitter Senſe of our own Sins. As in the Spring many a ſweet Flower falls, and yet the Sun ſhines all the while: So there may be

ſweet

ſweet Flowers of Godly Sorrow, and the Sun of Righteouſneſs ſtill ſhine on the Soul. None more mourn for offending *Chriſt*, than thoſe who moſt rejoice in the Fruition of Him.

WE have thus conſidered the LORD JESUS as a preſent, a precious, a full, a pure, a rare, a various, a victorious, a perpetual, a proper Good of his People; a Prince adorned with Juſtice, with Salvation, with Humility, with Diſpatch, with Succeſs and Peace. We have ſhewed the Folly of thoſe who fix their Delights upon empty Creatures; the Danger of thoſe who are offended at the Perſon, the Croſs, the Grace, the Doctrine, the Sublimity, the Simplicity, the Sanctity of the Ways of *Chriſt*. We have exhorted his Servants to rejoice in his Perſon, in his Mediation, in their Knowledge of Him, in the Ordinances and Inſtruments He hath appointed to bring unto that Knowledge, in the Service whereunto He calls us, in the Graces wherewith He ſupplies us, in the Light of his Countenance, in the Hope of his Glory, in the Fellowſhip of his Sufferings; to rejoice in Him fully, to rejoice in Him alway, to rejoice without Trembling, to improve this Joy unto Thankfulneſs for his Benefits, unto Chearfulneſs in his Service, unto Conſolation againſt all Evil, unto the Provocation of one another unto the ſame Joy. *Now the* GOD *of Hope fill us with all Joy and Peace in believing, that we may abound in Hope, through the Power of the* Holy Ghoſt; *that the Peace of* GOD *which paſſeth all Underſtanding, may rule in our Hearts; that we may rejoice with Joy unſpeakable and full of Glory, receiving the End of our Faith, even the Salvation of our Souls. And the* GOD *of Peace, who brought again from the Dead our* LORD JESUS, *that great Shepherd of the Sheep, through the Blood of the Everlaſting*

lasting Covenant, make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his Sight, through Jesus Christ; *to whom be Glory for ever and ever.* Amen.

The End of Dr. Reynolds's *Works.*

6 JY 64

DEVOTIONS

FOR

EVERY DAY of the WEEK,

AND THE

GREAT FESTIVALS.

DEVOTIONS

FOR

EVERY DAY of the WEEK,

AND THE

GREAT [illegible] ALS.

BRITISH MUSEUM

TO THE

READER.

THIS *excellent Book is not fitted for Devotion only, but Inſtruction alſo; ſo as to contain in it, together with the devotional Part, a compleat Syſtem of the Chriſtian Doctrine, by entertaining the Mind with proper Conſiderations upon the Being, Nature and Attributes of* GOD; *upon the myſterious Œconomy of the ever-bleſſed Trinity, for our Creation, Redemption and Sanctification; upon the Original of Evil, and the Conduct of Divine Juſtice and Mercy hereupon, in exacteſt Harmony; upon the two Covenants, and the Laws aud Rules of each; upon the Univerſal Providence of* GOD, *and the various Periods and Revolutions belonging to it; upon the Incarnation of the Son of* GOD, *for the Recovery of loſt Man, and the wonderful Love of the Father in giving this his only Son to be a Propitiation for the Sins of the World; upon his*

holy Nativity aud Circumciſion, his Subjection to the Law, and moſt perfect Obedience, his Baptiſm and ſolemn Inauguration, his Faſting and Temptation, his Agony and Bloody Sweat, his Croſs and Paſſion, his precious Death and Burial, his glorious Reſurrection, and triumphant Aſcenſion, and his moſt meritorious Interceſſion; upon his ſending another Comforter, to repreſent Him, and leaving a Pledge for his Coming again in his own Perſon at the laſt Day, to ſubdue all Things under his Feet; upon the Revelation of his Majeſty and Power in his miraculous Triumphs over the Spirits of Darkneſs, and his conſtituting a ſpiritual Kingdom on the Earth, with proper Officers and Miniſters under Him; upon the Divinity of the Holy Spirit, and Unity both with the Father and the Son; upon his manifold Operations, Gifts and Graces, and his Government both of particular Souls, and of the Church in General; upon the Nature, Cauſes, Effects and Signs of true Repentance and Converſion; upon the Moral and Eternal Law, and the Commandments given to Adam, Noah, Abraham, *and* Moſes; *upon the Chriſtian Graces of Faith, Hope, and Charity; upon the Sacraments and other Holy Inſtitutions of the New Teſtament; upon the Miniſtration under* Chriſt *of Angels and bleſſed Spirits, and their Attendance about our Altars, and joining with our Prayers and Praiſes offer'd unto* God; *upon the Immortality and intermediate State of all Souls, and the many Manſions for the better Sort of* God's

Houſe,

House, according to their Degrees of Sanctification here; upon the Constitution of the Church on the Foundation of the Apostles, Christ *Himself being the Head Corner-Stone, and the Holy Ghost the Life thereof; upon the Communion of Saints, and the blessed Fellowship of all the Faithful of every Degree both in Heaven and Earth, by a Participation of the same Life and Spirit; upon the Resurrection and Judgment, and wonderful Scenes that then shall be opened to all the World; and lastly, upon the final Destruction of all the Wicked, and the Glories and Triumphs of the Saints, when at the second Coming of our* LORD *they shall receive their perfect Consummation in Bliss never to have End.*

6 JY 64

THE

Office for SUNDAY.

MORNING PRAYER.

PREVENT, we beſeech Thee, O LORD, all our Doings with thy moſt gracious Inſpirations, and further them with thy continual Help, that every Prayer and Work of ours, may begin always from Thee, and by Thee be happily ended, and more eſpecially the Service we are now entring upon, through *Jeſus Chriſt* our LORD. *Amen.*

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation: But deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

PSALM I.

BEHOLD the Angels assembled in their Choirs, and the blessed Saints ready with their Hymns; behold the Church prepares her solemn Offices, and summons all her Children to bring in their Praises.

Come, let us adore our glorified Jesus.

The King of Heaven Himself invites us, and graciously calls us into his own Presence; He bids us suspend our mean Employments in the World, to receive the Honour of treating with Him.

Come, let us adore our glorified Jesus.

To Him we owe all the Days of our Lives; at least let us pay this one to his Service; a Service so sweet and easy in itself, and so infinitely rich in its eternal Rewards.

Come, let us adore our glorified Jesus.

Let us chearfully ascend to the House of our LORD, the Place He has chosen for our Sakes to dwell in: Let us reverently bow before his holy Altar, where Himself comes to meet us and our Prayers.

Come, let us adore our glorified Jesus.

Glory be to the Father, &c.
As it was in the Beginning, &c.

HYMN I.

BEHOLD, we come, dear LORD, to Thee,
And bow before thy Throne:
We come to offer on our Knee,
Our Vows to Thee alone.

What

Whate'er we have, whate'er we are,
Thy Bounty freely gave:
Thou doſt us here in Mercy ſpare,
And wilt hereafter ſave.

But O! can all our Store afford
No better Gifts for Thee?
Thus we confeſs thy Riches, LORD,
And thus our Poverty.

'Tis not our Tongue or Knee can pay
The mighty Debt we owe;
Far more we ſhould, than we can ſay,
Far lower ſhould we bow.

Come then, my Soul, bring all thy Powers,
And grieve thou haſt no more;
Bring every Day thy choiceſt Hours,
And thy great GOD adore.

But, above all, prepare thy Heart
On this his own bleſt Day,
In its ſweet Taſk to bear thy Part,
And ſing, and love, and pray.

Glory to the Eternal LORD,
Thrice bleſſed Three in One;
Thy Name at all Times be ador'd,
'Till Time itſelf be done. *Amen.*

This is the Day which the LORD *hath made; let us be glad and rejoice therein.* Hallelujah.

PSALM II.

WELCOME bleſt Day, wherein the Sun of Righteouſneſs aroſe, and chaſed away the Clouds of Fear.

Welcome

Welcome thou Birth-day of our Hopes, a Day of Joy, and publick Refreſhment.

A Day of Holineſs, and ſolemn Devotion; a Day of Reſt, and univerſal Jubilee.

Welcome to us, and our dark World; and may thy radiant Name ſhine bright for ever.

May all the Earth be enlightned with thy Beams, and every frozen Heart diſſolve and ſing.

This is the Day which our LORD hath made, let us be glad and rejoice therein.

This is the Day He hath ſanctified to Himſelf, and called by his own moſt holy Name:

That in it we may meet to adore his Greatneſs, and admire the Wonders of his infinite Power:

That we may remember his innumerable Mercies, and deeply imprint them in our Hearts:

That we may viſit his holy Temple, and humbly preſent our Homage at his Altar:

That ſacred Altar, where the Sacrifice of the Lamb of GOD is ſhewn forth, and the Memory of our Saviour's Love continually renew'd.

Worthy, O LORD, art Thou of all our Time, worthy the Praiſes of all thy Creatures.

Every Moment of our Life is bound to bleſs Thee, ſince every Moment ſubſiſts by thy Goodneſs.

Shall others labour ſo much for Vanity, and ſhall we not reſt for the Service of our GOD?

Shall we employ the whole Week on ourſelves, and not offer in Gratitude one Day unto Thee?

To Thee, who beſtoweſt on us all we have, and wilt give us hereafter more than we can hope.

O gracious LORD, whoſe Mercy accepts ſuch ſlender Payment, as our Poverty affords,

Whoſe Bounty grants ſo liberally to us, and retains ſo ſmall a Part for Thyſelf:

O make us faithfully obſerve our Duty, and render ſo exactly the Tribute we owe to Thee,

That

That paſſing ſtill thy Days to thy Honour, we may end our own in thy Favour.

Glory be to the Father, &c.
As it was in the Beginning, &c.

Thou haſt created all Things, O LORD, *for the Uſe of Man, and Man for the Enjoyment of Thyſelf.*

PSALM III.

WHEN the Harveſt Sun provides a Cloud, and ſeems to reſt his wearied Beams;
He ſeeks not to ſave the Journey of his Light, but only ſpares the Reaper's Head.

Much leſs ſeekeſt Thou, O LORD, who madeſt the Sun the Shadow of thy Glory, and inſpiredſt all Creatures to repreſent thy Bounty;

Much leſs ſeekeſt Thou, by the Reſerve of a Day, to procure thine own Repoſe.

Thou, who createdſt all Things by a Word of thy Mouth, and ſuſtaineſt them in thy Hand;

Who governeſt the whole World without perplexing thy Thoughts, and always remaineſt the ſame unchangeable Fulneſs:

It is not to increaſe thine own Eternity, that thus Thou takeſt a Portion of our Time.

Thy Goodneſs friendly bears the Name, but intends for us all the Profit of the Day:

That the wearied Hands may be relieved with Reſt, and enabled to lift up themſelves to Thee:

That the guilty Conſciences may accuſe their Crimes on Earth, to be pardon'd in Heaven:

That the Love-prepared Souls may approach thy Table, and feaſt their Hopes with that delicious Banquet.

That all may ſpeak to Thee by Prayer, and hear thy Voice by the Mouth of their Paſtors:

O bleſſed

O bleſſed LORD, what excellent Arts has thy Wiſdom invented to bring us to Thyſelf?

Thou takeſt our Eyes by the Beauty of thy Houſe, and of thy ſolemn Offices.

Thou quickeneſt our Affections by our mutual Devotions, and melteſt our Hearts with the Sweetneſs of thy Muſick.

Thou ſtrengtheneſt our Faith by thy publick Aſſemblies, and improveſt our Love both to Thee, and one another.

Whilſt we all meet for the ſame bleſt End, and by mutual Reflections increaſe our Fervours:

Happy, thrice happy they, O merciful GOD, whom thy Providence has favour'd with all theſe Bleſſings.

But where Thou art pleaſed to deny theſe Mercies, refuſe not, O LORD, to extend a Meaſure of thy Grace:

And to all that live in ſuch Spiritual Deſtitutions, grant extraordinary Supplies from Thyſelf;

That at leaſt they may build a little Chapel in their Hearts, and conſecrate themſelves entirely unto Thee.

Grant that the more they want of other Help, they may find the greater Aſſiſtances from Thee:

Make them ſenſible of the bleſſed Opportunities they have had, and now want to wait upon Thee.

Forgive them the Neglect, and ill Improvement they have made of them, and where ever they meet in thy Name, be Thou in the Midſt of them.

No farther Motives ſhall they need to draw them, nor other Temple to addreſs their Prayers.

Since every Place, where Thou art not graciouſly preſent, is unholy; but where Thou art, is Joy and Peace.

Glory be to the Father, &c.
As it was in the Beginning, &c.

Thou

Thou hast created all Things, O LORD, *for the Use of Man, and Man for the Enjoyment of Thyself.*

PSALM IV.

COME, let us lay aſide the Cares of this World, and take into our Minds the Joys of Heaven.

Let us empty our Heads of all other Thoughts, and prepare that Room to entertain our GOD.

Retiring from the many Diſtractions of this Life, and cloſely recollecting all the Forces of our Souls,

So to purſue in Earneſt that one neceſſary Work, the ſecuring to ourſelves the Kingdom of Heaven.

Why ſhould we thus neglect that ſacred Science, and be buſy in every Thing but our own Salvation?

Why ſhould we forſake the real Subſtance, to embrace an empty Fancy?

Miſerable are they, O LORD, who ſtudy all Things elſe, and never ſeek to taſte thy Sweetneſs.

Miſerable, tho' their Skill can number the Stars, and trace out the Ways of the Planets.

To know Thee, O LORD, is to be truly wiſe, and to contemplate Thee the higheſt Learning.

But, O Thou glorious GOD of Truth, in whom the Treaſures of Knowledge are all laid up!

Unleſs Thou draw the Curtain from before our Eyes, and drive away the Clouds that intercept our Sight,

Never ſhall we ſee thoſe heavenly Myſteries, nor ever diſcern the Beauty of thy Providence.

Send forth thy Light, O Thou Morning Star! and lead us to thy holy Hill.

Send forth thy Truth, O uncreated Wiſdom, and bring us to thy bleſſed Tabernacle.

Shew us Thyſelf, O glorious *Jeſus!* and in Thee we ſhall behold all that we can wiſh.

Only ſo much we beg to conceive of thy Majeſty, as may move our Hearts to ſeek Thee.

Only

Only ſo much of thy unapproachable Deity, as may guide our Souls to find Thee.

So let us know and love Thee here, O Thou ſovereign Bliſs of our Souls!

That hereafter we may know Thee better, and love and enjoy Thee for ever.

Glory be to the Father, &c.
As it was in the Beginning, &c. *Hallelujah.*

O GLORIOUS *Jeſus*, in whom we live, and without whom we die, mortify in us all ſenſual Deſires, and quicken our Hearts with thy holy Love; that we may no longer eſteem the Vanities of the World, but place our Affections entirely on Thee; *who didſt die for our Sins, and riſe again for our Juſtification.* O Thou our only Hope and Portion in the Land of the Living, may our Thoughts and Diſcourſes ſtill be of Thee, our Works and Sufferings all for Thee; *who didſt die for our Sins, and riſe again for our Juſtification.*

At NOON.

O how adorable are thy Counſels, O LORD! *How ſtrangely endearing the Ways of thy Love!*

PSALM V.

SING unto our LORD a Pſalm of Joy; ſing Praiſes to the GOD of our Salvation.

Sing with a loud and chearful Voice; ſing with a glad and thankful Heart.

Say to the Weak of Spirit, be ſtrong; and unto the Sorrowful, be of good Comfort.

Tell

Tell all the World this Soul-reviving Truth; and may their Hearts within them leap to hear it:

Tell them, the LORD of Life is riſen again, and has cloathed Himſelf with immortal Glory.

He made the Angels Meſſengers of his Victory; and vouchſafed Himſelf to bring us the joyful News.

How many Ways did thy Mercy invent, O Thou wiſe Contriver of all our Happineſs!

To convince thy Followers into this bleſt Belief; and ſettle in their Hearts a firm Ground of Hope.

Thou appeareſt to holy Women in their Return from the Sepulchre; and openedſt their Eyes to know and adore Thee:

Thou overtookedſt in the Way the Two that diſcourſed of Thee, and made their Hearts burn within them to hear Thee.

Thou ſhewedſt Thyſelf on the Shore to thy weary Diſciples labouring at Sea.

Labouring all Night, alas, in vain; without the Bleſſing of their beloved *Jeſus*;

Thou ſhewedſt Thyſelf, and toldſt them who Thou wert, in the kind known Token of a beneficial Miracle.

Through the Doors, though ſhut, Thou ſwiftly paſſedſt, to carry Peace to thy comfortleſs Friends;

To encourage their Fears with thy powerful Preſence, and ſecure their Faith by thy Arguments.

How didſt Thou condeſcend to eat before them, and invite them to touch thy ſacred Body!

How didſt Thou ſweetly provoke that incredulous Servant to thruſt his Hand into thy wounded Side!

How often, O my gracious LORD, in thoſe bleſſed forty Days, did thy Love caſt about to meet with thy Diſciples!

That Thou mighteſt teach them ſtill ſome excellent Truth; and imprint ſtill deeper thy Love in their Hearts.

Diſcourſing perpetually of the Kingdom of Heaven, and eſtabliſhing Means to bring us thither.

At laſt, when all thy glorious Taſk was done, and thy parting Hour from this Earth approached,

Thou tenderly gatheredſt thy Children about Thee, and in their full Sight went'ſt up to Heaven;

Leaving thy deareſt Bleſſing on their Heads, and promiſing them a Comforter to ſupply thy Abſence.

O how adorable are thy Counſels, O LORD! How ſtrangely endearing are the Ways of thy Love!

Say now, my Soul, is not this Evidence clear enough to anſwer all our darkeſt Doubts?

Is not this Hope abundantly ſufficient to ſweeten all our bittereſt Sorrows?

What, though we mourn and be afflicted here; and ſigh under the Miſeries of this World for a Time?

We are ſure our Tears ſhall one Day be turned into Joy; and that Joy none ſhall take from us.

What, tho' our Bodies are crumbled into Duſt, and that Duſt blown about over the Face of the Earth?

Yet we know that our Redeemer lives, and ſhall appear in Brightneſs at the laſt great Day.

He ſhall appear in the Midſt of innumerable Angels, and with theſe very Eyes we ſhall ſee Him:

We ſhall poſſeſs Him whom our Souls have lov'd; and be united to Him for ever, who is the only End of our Being.

Glory be to the Father, &c.
As it was in the Beginning, &c. *Hallelujah.*

PSALM

PSALM VI.

RAISE thy Head, O my Soul, and look up, and behold the Glory of thy crucified Saviour.

He that was dead and laid in the Grave, low enough to prove Himself Man,

Is risen again and ascended into Heaven, high enough to prove Himself GOD.

He is risen, and made the Light his Garment, and commanded the Clouds to be the Chariot of his Triumph.

The Gates of Heaven obeyed their LORD, and the everlasting Doors opened to the King of Glory.

Enter, bright King, attended with thy beauteous Angels, and the glad Train of Saints, who arose, and came out of their Graves after thy Resurrection.

Enter and re-possess thy ancient Throne, and reign eternally at the Right Hand of thy Father.

May every Knee bow low at thy exalted Name; and every Tongue confess thy Glory.

May all created Nature adore thy Power, and the Church of thy Redeemed exult in thy Goodness.

Whom have we in Heaven, O LORD, but Thee, who wentest thither to make Way for thy Followers?

What have we on Earth but our Hope, by following Thee, to arrive at last where Thou art gone before us?

O glorious *Jesus*, our Strength, our Joy, and the immortal Life of our Souls;

Be Thou the Subject of all our Studies, and the daily Entertainment of our Thoughts.

Draw us, O LORD, from the World and ourselves; that we be not entangled with any earthly Desires.

Draw us after Thee, and the Odours of thy Sweetneſs; that we may run with Delight the Ways of thy Commands.

Draw us up to Thee on thy Throne of Bliſs; that we may ſee thy Face, and rejoice with Thee for ever in thy Kingdom.

Glory be to the Father, &c.
As it was, &c. *Hallelujah.*

PSALM VII.

WHY ſhould our Hearts ſtill dwell upon Earth, ſince the Treaſure of our Hearts is returned to Heaven?

Since our glorified *Jeſus* is aſcended Above; to prepare us a Place in his own Kingdom?

A Place of Reſt and ſecure Peace, where we ſhall ſee, and praiſe, and adore Him for ever:

A Place of Joy and everlaſting Felicity, where we ſhall love, and poſſeſs, and delight in Him for ever.

How will our Spirits be raviſhed within themſelves, to reflect on the Fulneſs of their own Beatitude!

How ſhall we all rejoice in one another's Felicity; but infinitely more in the infinitely greater Felicity of our GOD!

O Heaven! towards thee we liſt up our languiſhing Heads, and with longing Hearts and outſtretched Hands, reach at thy Glories.

When, O Thou Finiſher of all our Hopes; when ſhall we once behold that incomparable Light?

That Light, which illuminates the Eyes of Angels, and renews the Youth of Saints:

That Light, which is thy very Self, O LORD our GOD! whom we ſhall there ſee Face to Face.

O Light! ſhine Thou perpetually in our Eyes; that thy Brightneſs may darken the little Luſtre of this World.

O Light! ſhed Thou thy Flames in our Hearts; that thy Light may conſume all other Deſires;

That we may burn continually with the chaſte Love of Thee; 'till thine own bright Day appear; 'Till we be called from this Veil of Darkneſs, into the glorious Preſence of the Living GOD:

To ſee Him that made the Heavens and the Earth; and diſpoſes all Things into ſuch beauteous Order:

To ſee Him who firſt gave us our Being, then govern'd us in our Way, and brought us at length to ſo bleſſed an End.

Mean-while, O gracious LORD, the Crown of all thy Saints, and only Expectation of thy faithful Servants!

Make us entertain our Life with the Comfort of this Hope, and our Hope with the Aſſurance of thy Promiſes.

Make us ſtill every Day more perfectly underſtand our great Duty, and thy infinite Love.

Make us continually meditate the Advancement of thy Glory, and invite all the World to ſing thy Praiſes.

Praiſe our LORD, O ye holy Angels! Praiſe Him, O ye happy Saints!

Praiſe Him, O ye Faithful, departed in his Grace! Praiſe Him, O ye Living, who ſubſiſt by his Mercy!

Praiſe Him in the vaſt Immenſity of his Power! Praiſe Him in the admirable Wiſdom of his Providence!

Praiſe Him in the bleſſed Effects of his Goodneſs! Praiſe Him in the Infiniteneſs of all his Attributes!

Be Thou for ever thine own firſt Praiſe, O glorious GOD! and to all the Felicities Thou eſſentially poſſeſſeſt, may every Creature ſay, *Amen.*

Glory be, &c. *As it was*, &c. *Hallelujah.*

O GOD, who haſt glorified our victorious Saviour with a viſible triumphant Reſurrection from the Dead, and Aſcenſion into Heaven, where He ſits at thy Right Hand, the World's ſupreme Governor and final Judge; grant, we beſeech Thee, that his Triumphs and Glories may ever ſhine in our Eyes, to make us more clearly ſee through his Sufferings, and more courageouſly wade through our own; being aſſured by his Example, that if we endeavour to live and die like Him, for the Advancement of thy Love in ourſelves and others, Thou wilt raiſe again our dead Bodies too, and conforming them to his glorious Body, call us above the Clouds, and give us Poſſeſſion of thy everlaſting Kingdom; through the ſame LORD *Jeſus Chriſt*, thy Son, who, with Thee and the Holy Ghoſt, liveth and reigneth one GOD, World without End. *Amen.*

In

In the AFTERNOON.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Bleſſed be the Holy and Undivided Trinity, now and for evermore. Amen.

Glorious Things are ſaid of thee, thou City of the King of Heaven. Hallelujah.

PSALM VIII.

LET them, O LORD, ſeek other Delights, who expect no Felicity from Thee.

Let them fill up their Time with other Employments, who think thy Rewards not worth their Labour.

As for thy Servants, our chief Content ſhall be to meditate the Glories prepared for us Above.

All the few Years we live, ſhall ſpend themſelves to prepare for that one eternal Day:

That Day, whoſe Brightneſs knows no Night; nor ever fears the leaſt Eclipſe:

Whoſe chearful Brow no Clouds overcaſt; nor Storm moleſt the Paſſage of its Rays:

Which ſtill ſhines on ſerene and clear; and fills with Splendor that ſpacious Palace.

It needs not the fading Luſtre of our Sun, nor the borrow'd Silver of the Moon.

The Sun that riſes there, is the Lamb; and the Light that ſhines, is the Glory of GOD.

O how beauteous Truths are ſung of thee, thou City of the King of Heaven!

Thy

Thy Walls are raiſed with precious Stones, and every Gate is of one rich Pearl.

Thy Manſions are built with choiceſt Jewels; and the Pavement of thy Streets is tranſparent Gold.

Down in the Midſt runs a Chryſtal River, perpetually flowing from the Throne of GOD.

There all along thoſe pleaſant Banks, deliciouſly grows the Tree of Life;

Healing all Wounds with its balmy Leaves, and making immortal all that taſte its Fruit.

Thus is the holy City built; thus is the *New Jeruſalem* adorn'd.

O fortunate and glorious City! How free and happy are thy glad Inhabitants!

Every Head wears a Royal Crown; and every Hand a Palm of Victory.

Every Eye overflows with Joy; and every Tongue with Pſalms of Praiſe.

Behold, O my Soul, the Inheritance we ſeek; and where can we find more Riches to invite us?

Behold the Felicities to which we are called; and where can we meet ſuch Pleaſures to entertain us?

Away then, all vain and worldly Deſires; be baniſh'd for ever from moleſting my Peace.

Deſcend Thou bleſſed Heaven into my Heart, or rather take up my Heart unto Thee.

Thy Joys are too great to enter into me; O make me fit to enter into them.

Make me ſtill think on my Country above; and there eſtabliſh my eternal Home.

Where I ſhall dwell perpetually in the View of my GOD; and be filled for ever with the Sweetneſs of his Preſence.

Glory be, &c. *As it was*, &c.

If

If these imperfect Shadows so sweetly please, how will the real Substance transport our Hearts! Hallelujah.

PSALM IX.

BLESSED be thy gracious Wisdom, O LORD, that so mercifully stoops to our low Conceptions.

Under these Veils Thou hidest those glorious Mysteries, too high and spiritual for Flesh and Blood.

Thou hidest, or rather, so revealest thy sublime Rewards, to take us with Things we most admire.

Scepters and Crowns Thou knowest are apt to win the Hearts of us thy Children:

Children, alas, in useful Knowledge; O that we were so in Love and Duty!

What is a Drop of Water to the boundless Ocean; or a Grain of Dust to this vast Globe?

Such, O my GOD, and infinitely less, are the richest Kingdoms here below;

Should we compare their most pompous State, to the meanest Degree in the Court of Heaven.

When thou hast fed us a while with Milk, Thou invitest our Appetite to stronger Meat.

Thou tellest us of a sweet delicious Life, in the blessed Society of Saints and Angels:

With whom we shall dwell in perpetual Friendship, and be loved and esteemed of them all for ever.

Thou tellest us of a pure Soul-ravishing Joy, to behold the amiable Face of *Jesus*;

Whose gracious Smiles shine round about, and fill the Heavens with holy Gladness.

Thou tellest us still of incomparably higher Delights; hearken, O my Soul, and humbly adore thy GOD;

Whoſe Bounty has provided thee large Rewards; ſince they are no leſs than his very Self.

Himſelf He will clearly unveil before us; and openly ſhew us that great Secret.

O happy Secret, if once attained; if once we but ſee the Face of our GOD!

What is it, LORD, to ſee thy glorious Face, but to know Thee as Thou art in thine own bleſſed Being?

To know the Immenſity of thy Self-ſubſiſting Eſſence; and the infinite Excellence of all thy Attributes:

To know the Power of the eternal Father, and the Wiſdom of the uncreated Son:

To know the Goodneſs of the Holy Ghoſt, and the incomprehenſible Glories of the Undivided Trinity.

This, O my Soul, is the Top of Happineſs; this is the ſupreme Perfection of our Nature.

This, this is alone the Aim of our Being; the Hope and End of all our Labours.

When we are come to this, we ſhall preſently reſt; and our ſatisfied Deſires reach no farther.

We ſhall be filled with overflowing Bliſs; and our utmoſt Capacities hold no more:

But in one Act of Joy will be eternally fixed; and that one Act ſpring freſh for ever.

Glory be, &c. *As it was*, &c.

Never can we ſay too much of this glorious Subject; never can we think enough of the Felicities of Heaven. Hallelujah.

PSALM X.

ARISE, my Soul, to thee theſe Joys belong; ariſe, and advance thyſelf on high.

Leave

Leave here below all earthly Thoughts, and fly away with the Wings of the Spirit.

Fly to that glorious Land of Promiſe, and gladly ſalute thoſe heavenly Regions.

Hail, happy Paradiſe of pure Delights; thou beauteous Garden of never-fading Flowers!

Hail, bleſſed Society of beatified Spirits, who perpetually contemplate the eternal Deity!

Hail, and for ever may your Glories grow, 'till they riſe ſo high, they can grow no more.

Hail you, who in your chearful Hymns, remember us who dwell below in this Vale of Tears.

We hope one Day to come up to you; and be placed, to ſing in your holy Choirs.

We hope to know all Things produced; we hope to know that all-producing Cauſe.

O what a Fire of Love will it kindle in our Hearts, when we ſhall ſee thoſe ſhining Myſteries!

When our great GOD, like a burning Mirror, ſhall ſtrike his Brightneſs on the Eyes of our Souls!

O what exceſſive Joy will that Love produce; a Love ſo violently deſiring, and ſo fully ſatisfied!

When our Capacities ſhall be ſtretched to the utmoſt, and the rich abounding Objects fill and overflow them!

O what profound Repoſe will that Joy beget; a Joy ſo infinitely high, and ſo eternally ſecure!

When we ſhall ſweetly diſſolve into the bliſsful Union with our firſt Beginning!

When, without loſing what we are, we ſhall become in a great Meaſure even what He is!

We ſhall take Part in all his Joys, and ſhare in the Glories of all his Heaven.

O what divine and raviſhing Words are theſe! How gently they enter and delight my Ear!

How they diffuſe themſelves through all my Heart, and ſtrongly penetrate my very Soul!

Methinks

Methinks they turn to Subſtance as they go; and I feel them work and ſtir through all my Powers.

There, O my Soul, we ſhall reſt from all our Labours, which are but the Way to all that Happineſs.

There we ſhall reſt for ever in the Protection of our GOD, in the Arms and Boſom of our deareſt LORD.

O Heaven! the eternal Source of all theſe Joys, and infinitely more, and infinitely greater,

As the Hart pants after the Water-Brooks, ſo let my Soul thirſt after thee.

After thee let me daily ſigh and mourn; and with a fixed and longing Eye look up, and ſay,

When, O my GOD, ſhall I ſit at that Fountain-Head; and drink my Fill of thoſe living Streams?

When ſhall I be ſatisfied with that Torrent of Pleaſures, which ſprings for ever from thy glorious Throne?

O that the Days of my Baniſhment were finiſh'd! How is the Time of my Pilgrimage prolong'd!

Why am I ſtill detained in this Valley of Tears? ſtill wandring up and down in this Wilderneſs of Dangers?

Come, *Jeſus*, my only Hope, and ſure Deliverer out of all my Sorrows.

Come Thou, and here begin to dwell in my Heart; and fit me for the Life I ſhall lead hereafter.

Come, O my LORD, and prepare my Soul for Thee; and then, when Thou pleaſeſt, take it to Thyſelf.

Glory be, &c. *As it was*, &c.

In the EVENING.

All is unquiet here 'till we come to Thee, and repoſe at laſt in the Kingdom of Peace.

PSALM XI.

WHO will give me the Wings of a Dove, that I may fly away, and be at Reſt?

That I may fly away from the Troubles of this Life, and be at Reſt, O LORD, with Thee!

Here, alas! we are forced to ſigh, and bear with Grief the Burden of our Miſeries.

Often we encounter Dangers that divert our Progreſs in the Way to Bliſs.

Often we are aſſaulted with Temptations, that ſet us back in the Accounts of Eternity.

How many Times, O my Soul, have we concluded that this Earth affords no real Joy!

How many Times have we fully agreed, that Heaven alone is the Place of Happineſs.

Yet do theſe falſe Allurements again deceive us, and ſteal away our Hearts to dote on Folly:

Yet do we forget our Reſolves, and wretchedly neglect our true Felicity.

O Thou victorious Conqueror of Sin and Death! aſſiſt us in this dangerous Warfare.

O Thou benign Refreſher of diſtreſſed Spirits! relieve us in this tedious Pilgrimage.

Make us ſtill thirſt and ſigh after Thee, the living Fountain of Life-giving Streams.

Make us deſpiſe all other Delights, and ſet our Affections entirely on thy Joys.

Since nothing, LORD, can ſatisfy our Souls but Thee, O let our Souls ſeek nothing but Thee.

Glory be, &c. *As it was*, &c.

PSALM XII.

GIVE me, O LORD, the Innocency of Doves; and fill my Soul with thy mild Spirit:

Then I ſhall need none of their Wings; ſince Heaven itſelf will dwell in my Heart.

It is on the Proud Thou lookeſt afar off; but inclineſt thine Ear to the Humble and Meek:

Who delight in the Peace of a contented Mind; and limit their Thoughts to their own little Sphere:

Never intermedling with the Actions of others; unleſs where Charity and Reaſon engage them:

But their beloved Employment is to ſit in Silence; and think on the Happineſs they expect hereafter.

To meditate the Joys of Saints and Angels; and the bliſsful Viſion of the Face of *Jeſus*.

O how ſecure and ſweetly do they ſleep, who go to Bed with a quiet Conſcience?

Who after a Day of faithful Induſtry, in a Courſe of juſt and pious Living,

Lay down their wearied Heads in Peace, and ſafely reſt in the Boſom of Providence:

If they awake, their Conſcience comforts them in the Dark; and bids them not fear the Shadow of Death:

No, nor even Death itſelf; but confidently look up, and long for the Dawn of that eternal Day.

This too, my Soul, ſhould be our Care, to note, and cenſure, and correct ourſelves;

To

To ſtrive for Maſtery over the Paſſions that moleſt us; and diſmiſs from our Thoughts what no Way concerns us.

Let then the Worldly purſue their Liberties; and ſay and do as they think fit.

What is that to thee, my Soul! who ſhalt not anſwer for others, unleſs thou ſome Way make their Faults thine own.

Thy Pity may grieve, and thy Charity endeavour; but if they will not hear, follow thou thy GOD.

Follow the Way that leads to Truth; follow the Truth that leads to Life.

Follow the Steps of thy beloved *Jeſus*, who alone is the Way, the Truth, and the Life.

Follow his Holineſs in what He did; follow his Patience in what He ſuffered.

Follow Him that calls thee in a thouſand Promiſes; follow Him that crowns thee with infinite Rewards.

Follow thy faithful LORD, O my Soul, to the End; and thou art ſure in the End to poſſeſs Him for ever.

Glory be, &c. *As it was*, &c.

PSALM XIII.

MEEKNESS indeed is the Heaven of this Life; but the Heaven of Heavens, O LORD, is above with Thee.

Meekneſs may qualify our Miſeries here, and make our Time paſs gentlier away.

But to be fully happy, we muſt ſtay 'till hereafter; 'till thy Mercy bring us all to our laſt great End.

That glorious End for which our Souls were made; and all Things elſe, to ſerve them in their Way.

It

It is not to ſport our Time in Pleaſures, that Thou, O LORD, haſt placed us here.

It is not to gain a fair Eſtate, that thy Kindneſs ſtill prolongs our Days.

But to do Good to ourſelves and others, and glorify thee in improving thy Creatures.

To increaſe every Day our longing Deſires of beholding Thee in thine own bright Self.

O glorious LORD, whoſe infinite Sweetneſs provokes and ſatisfies all our Appetites!

May my entire Affections delight in Thee, above all the vain Enjoyments of this World:

Above all Praiſe and empty Honour; above all Beauty and fading Pleaſure:

Above all Health and deceitful Riches; above all Power and ſubtle Knowledge:

Above all even thine own Bounty can give, and whatever is not thy very Self.

O! may my wearied Soul repoſe in Thee, the Center of eternal Reſt.

May I forget myſelf to think of Thee; and fill my Memory with the Wonders of thy Love.

That infinite Love, which when my Thoughts conſider, not as they ought, alas! but as I am able,

The Goods or Ills of this World loſe their Name, and yield not either Reliſh or Diſtaſte.

O my adored *Jeſus!* let me love Thee always; becauſe from Eternity Thou haſt loved me:

O let me love Thee only, gracious GOD! becauſe Thou alone deſerveſt all my Heart.

Always, and only let me love Thee, O LORD! ſince always my Hope is only in Thee.

Glory be, &c. *As it was*, &c. *Hallelujah.*

All is unquiet here, 'till we come to Thee, and repoſe at laſt in the Kingdom of Peace.

HYMN

HYMN II.

DEAR JESU, when, when will it be
That I no more ſhall break with Thee!
When will this War of Paſſions ceaſe,
And my free Soul enjoy thy Peace!

Here I repent, and ſin again;
Now I revive, and now am ſlain;
Slain with the ſame unhappy Dart,
Which, O! too often wounds my Heart.

When, deareſt LORD, when ſhall I be
A Garden ſeal'd to all but Thee?
No more expos'd, no more undone;
But live, and grow to Thee alone?

'Tis not, alas, on this low Earth,
That ſuch pure Flowers can find a Birth:
Only they ſpring above the Skies,
Where none can live, 'till here he dies.

Then let me die, that I may go,
And dwell where thoſe bright Lillies grow;
Where thoſe bleſt Plants of Glory riſe,
And make a ſafer Paradiſe.

No dangerous Fruit, no tempting *Eve*,
No crafty Serpent to deceive;
But we like Gods indeed ſhall be;
O let me die that Life to ſee.

Great Ever-living GOD, to Thee,
In Eſſence One, in Perſons Three;
May all thy Works their Tribute bring,
And every Age thy Glory ſing. *Amen.*

Bleſſed be the holy Name of the LORD *our* GOD, *who hath ſhewed us the Light of his Countenance, and hath cauſed us to ſee his Goodneſs in the Land of the Living.* Hallelujah. *For, behold, Thou art the Light of the Nations, O* Chriſt, *and the Glory of thy Church.* Hallelujah.

LORD, we beſeech Thee, forſake us not in the Vaniſhing of our Days; but ſtill continue thy gracious and fatherly Protection unto us: Be Thou our Light and Defence, our Guide and Guard, thro' the Valley of Miſery and Tears, and the Shadow of Death, to that holy Hill where thine Honour and our Reſt dwelleth: And give us the Peace, and Comfort, and Communion of thy Holy Spirit, that our Eyes may ſee thy Salvation, and we thy Servants may depart in thy Peace, for the Merits and Satisfaction of thy dear Son *Jeſus Chriſt* our LORD. *Amen.*

O GOD, whoſe gracious Providence has particularly ordained the Spirit of Meekneſs to waft us ſafely through the turbulent Sea of the World, to our Haven of Bliſs; vouchſafe, we beſeech Thee, that the clear Experience we every Day make of our own Weakneſs and Vanity, may ſo diſpoſe us for this precious Virtue, that our Minds may never be diſcompoſed with Paſſion, nor our Tongues break forth into violent Expreſſions, but our Temper may be always preſerved calm and regular, and, as becomes thoſe, all whoſe Powers are poſſeſſed of the Joys of Heaven, apt to feel in every Thing only the ſweet Impulſes of Hope and Charity, through our LORD *Jeſus Chriſt* thy Son; to whom, with Thee and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

VOUCH-

VOUCHSAFE us, we beſeech Thee, O LORD, a quiet Night, and a happy End.

VISIT, we beſeech Thee, O LORD, this Habitation, and drive far away all Snares of the Enemy: Let thy holy Angels dwell therein to preſerve us in Peace, and thy Bleſſing be upon us for ever; thro' our LORD *Jeſus Chriſt* thy Son.

The Bleſſing of GOD *Almighty, Father, Son, and Holy Ghoſt, deſcend upon us, and dwell in our Hearts for ever.*

THE Office for MONDAY.

MORNING PRAYER.

PSALM I.

LET us with Reverence appear before Him, and humble ourſelves in the Preſence of his Glory: Let us all bring forth our Pſalms of Praiſe, and ſing with Joy to our great Creator.

Come, let us adore our GOD *that made us.*

He made us, not we ourſelves, and freely beſtow'd on us all the reſt of his Creatures, to engage our Hearts to love his Goodneſs, and to admire the Riches of his infinite Bounty.

Come, let us adore our GOD *that made us.*

Our Bodies He fram'd of the Duſt of the Earth, and gave us a Soul after his own Likeneſs; a Soul which all created Nature cannot fill; nor any Thing below his own Immenſity.

Come, let us adore our GOD *that made us.*

For

For Himself He made us, and for his glorious Kingdom, that we might dwell with Him in perfect Bliss, and sing his Praises for ever.

Come, let us adore our God *that made us.*

Glory be to the Father, &c.
As it was in the Beginning, &c.

All Things lie open to the Eyes of God. *All Things are naked to Him with whom we speak.*

PSALM II.

HAPPY are they, O glorious Lord! who every where adore thy Presence.

Happy, who live on Earth, as in the Sight of the King of Heaven; and every Moment say in their Heart, *Our* God *is here.*

Here is the Center of our Souls, to witness all our Thoughts, and judge exactly our most secret Intents.

Though his Throne of State is established above; and the Splendors of his Glory shine only on the Blessed:

Yet his unlimitted Eye looks down to this World, and beholds all the Ways of the Children of *Adam.*

If we go out, He marks our Steps; and when we retire, our Closet excludes not Him.

While we are alone, He minds our Contrivings; and the Ends we aim at in all our Studies.

When we converse with others, He observes our Deportment, and the Good or Ill we do them, or ourselves.

In our Devotions He notes our Carriage; and regards with what Attention we pray.

All the Day long He considers how we spend our Time; and our darkest Night conceals not our Works from Him.

If

If we deceive our Neighbour, He ſpies the Fraud; and hears the leaſt Whiſper of a ſlandering Tongue:

If we in Secret oppreſs the Poor; or by private Alms relieve their Wants:

If in our Hearts we murmur at the Rich; or live contented with our little Portion:

Whatever we do, He perfectly ſees us; wherever we are, He is with us.

Why, O Thou Sovereign LORD of Heaven! why doſt Thou ſtoop thus low thy glorious Eye?

What canſt Thou find that here deſerves thy Sight, among the Trifles of our empty World?

What canſt Thou find, alas! that ſhould not fear thy Sight, among the Follies of our Lives?

It is not Thyſelf, O LORD, Thou ſeekeſt to ſatisfy; but all thy Deſign is for our Advantage.

Thou graciouſly ſtandeſt by to ſee us work; that thine awful Eye may quicken our Diligence.

Thou art ſtill at Hand to relieve our Wants; that ſo friendly a Nearneſs may increaſe our Confidence.

Thou appeareſt ſtill ready to puniſh our Sins; that the Shake of thy Rod may prevent our Miſeries.

Sure, O my GOD, thy Favours muſt needs be ſweet; ſince even thy Threatnings have ſo much Mercy.

Sure we muſt needs be worſe than blind; if in the Face of Heaven we dare be wicked.

Henceforth, O gracious LORD! as Children rejoice in the indulgent Preſence of their tender Father.

So make us ſtill with humble Boldneſs, rejoice before Thee our merciful Creator.

And as new pardon'd Subjects juſtly fear the angry Brow of their offended Prince;

So let our forgiven Souls continually tremble to provoke the Wrath of thy dread Majeſty.

O

O temper thus our Love with Reverence; and thus allay our Fear with Hope.

Glory be, &c. *As it was,* &c.

Happy we, who have our GOD *ſo near us; happy, if our pious Lives keep us near Him.*

PSALM III.

MY GOD! ſince Thou art never abſent from us; let us be always preſent with Thee.

Let us go up to the Throne Above; and there contemplate, and admire thy Glory.

Let us attend on thy holy Altars; and there adore, and praiſe thy Mercy.

Every where let us ſeek to meet Thee; every where let us delight to find Thee.

All our Wants let us ſpread before Thee; all our Petitions let us offer to Thee.

Thou willingly inclineſt thy gracious Ear to the Prayers that come from a fervent Heart.

Thou loveſt to hear us treat of Heaven; as if we made it our Buſineſs indeed to go thither.

All other Things we muſt aſk with Submiſſion to Thee; ſince we know not what is good for ourſelves:

But thy eternal Joys we may beg without Reſtraint; and urge and preſs for thy Aſſiſtance to gain them.

Heaven we may wiſh, without the Check of Reſignation; Heaven we may pray for, without Fear of Importunity.

O wiſe and gracious LORD, whatever Thou doeſt, thy Love intends it all for the Good of thy Servants.

If Thou deferreſt ſometimes to grant our Requeſts, it is only in Love to make us repeat them.

That

That we may feel more ſenſibly our own Poverty: And be more ſtrongly convinced of our Dependence on Thee:

That we may practiſe our Hope while we expect; and increaſe our Gratitude when we receive.

Sure, no eaſier Work than to aſk what we want; no cheaper Purchaſe than to have for aſking.

Sure no ſweeter Pleaſure than to converſe with GOD; nor greater Profit than to gain his Favour.

O Thou bleſſed End of all our Labours, and only Center of all our Wiſhes!

Do Thou reclaim our wandring Fancies; and guide and fix them on thy Service.

Night and Day let us call on Thee, and never ceaſe knocking at the Doors of thy Palace.

Let no Delay diſcourage our Hope; nor even Refuſal deſtroy our Confidence.

But let this Foundation ſtill ſuſtain us; and on this let our Peace be eſtabliſhed for ever.

What is neceſſary thy Goodneſs will not deny; the reſt our Obedience ſubmits to thy Pleaſure.

Glory be, &c. *As it was*, &c.

PSALM IV.

DELIVER us, O LORD, from aſking of Thee, what we cannot receive without Danger to ourſelves.

Deliver us from receiving what we cannot uſe, without offending others, or ruining our own Souls.

Deliver us from ſo preſuming on thy Bounty, as to omit our own Duty.

Still to our Devotions let us join our beſt Endeavours; and make our Earth comply with thy Heaven.

If

If we desire of Thee to relieve our Necessities; let us faithfully labour with our Hands.

And not expect a Blessing from the Clouds on the idle Follies of an undisciplin'd Life:

If we beg Grace for Victory over our Passions, let us constantly resist their Assaults.

Let us wisely foresee our particular Dangers; and use the proper Weapon against every Sin.

In vain we approach thy holy Altar; if our Lives prepare not the Way for our Offerings.

Thou shutteſt thy Ears to our loudeſt Prayers; if we open not ours to the Voice of the Poor.

Thou denyeſt to pardon our Treſpaſſes againſt Thee; unleſs we forgive our Enemies.

O the extreme Benignity of our glorious GOD; who treats with his Creatures upon equal Terms!

Who deals no otherwiſe with us, miſerable Wretches, than we ourſelves with one another.

He promiſes to give the ſame Meaſure we give our Neighbours; and performs incomparably more than He promiſes;

Preſſed down and ſhaken together, and running over into the Boſoms of them that love Him.

Such, O my GOD, is the Bounty of thy Goodneſs; and no leſs the Patience of thy generous Hand.

Thou holdeſt thy Bleſſings hovering over our Heads; ſtill watching the Time when we are fit to receive them.

Then thou immediately ſendeſt them down to enter our Hearts, and dwell with us for ever.

Even that very Temper which thus diſpoſes us, entirely depends on the Favour of thy Providence.

Every Condition Thou requireſt on our Part, being nothing elſe but thine own free Gift.

Thy Mercy alone is the Fountain of all our Bleſſings; and in what Channel ſoever they flow to us, they ſpring from Thee.

Thou art the GOD of Nature, and Reaſon; Thou art the GOD of Grace, and Religion.

Give gracious GOD, what Thou art pleaſed to command; and then command what Thou pleaſeſt.

Glory be, &c. *As it was*, &c.

MY Soul, what canſt thou wiſh for more? Behold, thy gracious LORD offers thee to chuſe what thou wilt, and promiſes to give thee what thou chuſeſt. O infinite Goodneſs! it is Thyſelf alone I chuſe, for Thou art my only Happineſs for ever. I ſee my Portion hereafter depends on my Choice here, but my Choice, O LORD, depends on Thee. Guide me with thy holy Grace, that I withdraw my Affections from all vain and periſhable Creatures, and fix them intirely on Thee, my LORD and my GOD, and my eternal Felicity.

SEND down, O GOD of our Fathers, and LORD of Mercy! ſend down thy Wiſdom from thy holy Heaven, and from the Seat of thy Greatneſs, to be in us, and labour with us, and teach us what is acceptable unto Thee; that we may know our End, and wiſely chuſe our Way, and order our Actions to our true Felicity. Our Thoughts are fearful and our Prudence uncertain: We ſcarce conjecture the Things that are on Earth, and find with Pains the Things that are in Sight. Give us, O LORD, the Wiſdom that ſits at thy Throne, and reject us not from among thy Children.

DELIVER us, O LORD, from relapſing into the Sins we have repented of: Deliver us from all Malice and Enmity with our Neighbours, and from oppreſſing the Poor who have none to defend them. Then may we confidently expect thy Protection, while we ſerve Thee and love one another. Thou

art

art our Strength. O LORD, whom ſhall we fear? Thou art our Salvation, of what ſhall we be afraid? Nothing can hurt us but our own vicious Deſires; nothing can endanger us, but Diſobedience to our GOD.

O GOD, who art ever preſent to all that Thou haſt made, ſtill watching to improve us, as we grow fit for greater Bounty; keep, we beſeech Thee, our Eyes continually fix'd on Thine over us, at once awfully checking our Inclination to Folly, and tenderly encouraging our Purſuit of true Good: Make us always feel ourſelves under thy ſure Protection in our Dangers, and within free Reach of thy glorious Ear, for whatever Good we faithfully aſk, and uſe our juſt Endeavours, according to thy Diſcipline, to attain, through our LORD *Jeſus Chriſt*, thy Son. *Amen.*

At NOON.

Bleſs the LORD, *O my Soul, and all that is within me, praiſe his holy Name.*

PSALM V.

COME let us ſing the Praiſes of GOD; and joyfully recite his divine Perfections.

His Being is of Himſelf alone; and no Dependance his eternal Eſſence knows.

His Knowledge fathoms the Extent of all Things; and his Power commands them as He pleaſes.

His Goodneſs is ſupremely infinite. and all his glorious Attributes tranſcendantly adorable.

Come, let us ſing the Praiſes of our GOD; and joyfully recite his divine Perfection.

He is the Source of all Felicity; eternally full of his own unchangeable Bliſs.

Before Time began He was; and when the Sun muſt loſe his Light, his Day will remain the ſame for ever.

The Heaven of Heavens is the Palace of his Glory; and all created Nature the Subject of his Dominion.

In his Preſence the brighteſt Seraphims cover their Faces; and all the bleſſed Spirits bow down their Heads to his Footſtool.

Come, let us ſing aloud the Prerogatives of our GOD; and ſtretch our utmoſt Thoughts to exalt his Greatneſs.

But, O moſt glorious and dreadful Deity! how dare we Wretches undertake thy Praiſes?

How dare our Sin-polluted Lips pronounce thy Name? Or where ſhall we ſeek Expreſſions fit for Thee?

All that we can ſay is Nothing to thy unſpeakable Excellencies; all we can think but a faint Shadow of thy unconceivable Beauty.

Even the Voice of Angels is too low to reach thy Worth; and their higheſt Strains fall infinitely ſhort of Thee.

Only in this ſhall thy Servants rejoice; and all the Powers of our Soul be glad:

That Thyſelf alone art thy own full Praiſe; be to Thyſelf thine own Glory.

Live, our great GOD, eternally encompaſſed with the Beams of thine own inacceſſible Light.

Live, our adored Creator, and reign for ever on the Throne of thine own immortal Kingdom.

Glory be, &c. *As it was*, &c.

PSALM

PSALM VI.

TOO glorious art Thou, O LORD, in Thyſelf; and thy direct Rays ſhine too bright for our Eyes.

Yet may we venture to praiſe Thee in thy Works; and contemplate Thee at leaſt reflected from the Creatures.

In them we may ſafely behold our mighty Maker; and freely admire the Magnificence of our GOD.

Heaven and Earth are full of his Greatneſs; Heaven and Earth were created by his Power.

From Him all the Hoſts of Angels receive their Being; from Him they have the Honour to aſſiſt in his Preſence.

He kindleth Warmth and Brightneſs in the Sun; and beauteouſly garniſheth the Firmament with the Stars.

He ſpread the Air, and ſtored it with Flocks of Birds; He gathered the Waters and repleniſh'd them with Shoals of Fiſhes.

He eſtabliſhed the Earth on a firm Foundation, and richly adorned it with innumerable Varieties.

Every Element is fill'd with his Bleſſings; and all the World with his liberal Miracles.

He ſpake the Word and they were made; He commands, and they are ſtill preſerved.

He governs their Motions in perfect Order; and diſtributes to each his proper Office.

Contriving the whole into one vaſt Machine, a ſpacious Theatre of his own unlimited Greatneſs.

O glorious Architect of univerſal Nature; who diſpoſeſt all Things in Number, Weight and Meaſure!

How does thy Wiſdom engage us to admire Thee? How does thy Goodneſs oblige us to love Thee?

Not for themſelves alone, O gracious GOD, did thy Hand produce thoſe happy Spirits.

But to receive in Charge thy little Flock; and ſafely conduct them to the Folds of Bliſs.

Not for themſelves, O bounteous LORD; were the Reſt of this huge Creation fram'd.

But to ſuſtain our Lives in the Way; and carry us on to our eternal Home.

O may our Souls firſt praiſe Thee for themſelves; and employ their whole Powers to improve in thy Service.

May we praiſe Thee, O LORD, for all thy Gifts; but infinitely above all ſtill value the Giver.

May every Bleſſing be a Motive of Gratitude; and every Creature a Step of Approach towards Thee.

So ſhall we faithfully obſerve their End; and happily arrive at ours.

Uſing them only to entertain us here; 'till our Souls be prepared for the Life of Heaven.

'Till they become full ripe for Thee; and then fly away to thy holy Preſence.

Glory be, &c. *As it was*, &c.

PSALM VII.

HOW admirable is thy Name, O LORD, over all the Earth? How wiſe and gracious the Counſels of thy Providence?

After Thou hadſt thus prepared the World as a Houſe ready furniſh'd for Man to inhabit:

Thy mighty Hand fram'd our Bodies of the Duſt; and built them of a Shape of Uſe and Beauty:

Thou didſt breath into us the Spirit of Life; and fit us with Faculties proportionable to our End.

Thou gaveſt us a Soul to govern our Bodies; and Reaſon to command in this our Soul.

Thou

Thou revealeſt unto us a Law for the Improvement of our Reaſon; and enableſt us by thy Grace to obſerve that Law.

Thou compelledſt whole Nature to ſerve us without Reward, and invitedſt us to love Thee for our own Happineſs.

Thou deſignedſt us an Age of pure Delights in that ſweet and fruitful Garden;

And after having led there a long and pleaſant Life, Thou reſolvedſt to tranſplant us thence to thine own Paradiſe.

All this Thou didſt, O Glorious GOD, the full Poſſeſſor of univerſal Bliſs!

Not for any Need Thou hadſt of us, or the leaſt Advantage Thou couldſt derive from our Being.

All this Thou didſt, O infinite Goodneſs, the liberal Beſtower of whate'er we poſſeſs!

Not for any Merit, alas! of ours, or the leaſt Motive we could offer to induce Thee.

But for thine own exceſſive Love, and the meer Inclination of thine own rich Nature.

That empty we might receive of thy Fulneſs; and be Partakers of thy over-flowing Bounty.

So ſheds the generous Sun his Beams, and freely ſcatters them on every Side;

Gilding all the World with his beauteous Light; and kindly cheriſhing it with his fruitful Heat.

And ſo doſt Thou, and infinitely more, O Thou GOD of infinitely more Perfections!

So we confeſs Thou doſt to us; but we, what Return have we made to Thee?

Have we well conſider'd the End of our Being; and faithfully comply'd with thy Purpoſe to ſave us?

Ah, wretched we! we forget our GOD that made us; and fill our Heads with Thoughts that undo us.

Pardon, O Gracious LORD, our paſt Ingratitude, and mercifully direct our Time to come,

Teach

Teach every Paſſage of our yet remaining Life, how to expreſs an Acknowledgement fit for thy Mercies.

O make our Senſes ſubject to our Reaſon, and our Reaſon entirely obedient unto Thee.

O make the whole Creation conſpire to thy Honour, and all that depend on Thee join together in thy Praiſe.

This is the only Praiſe Thou expectſt from us; and the whole Honour Thou requireſt of thy Creatures.

That by obſerving the Orders Thou appointeſt them here, in this lower Region, we may all grow up to be hereafter, in the State of Permanency, and eternal Reſt.

Glory be, &c. *As it was*, &c.

Thou art worthy, O LORD, *to receive Glory, and Honour, and Power; for Thou haſt created all Things, and for thy Pleaſure they are and were created.*

HYMN I.

HARK, my Soul, how every Thing
Strives to ſerve our bounteous King;
Each a double Tribute pays,
Sings its Part and then obeys.

Nature's ſweeteſt lovelieſt Choir,
Him with chearful Notes admire;
Chanting every Day their Lauds;
While the Grove their Song applauds.

Though their Voices lower be,
Streams too have their Melody;
Night and Day they warbling run,
Never pauſe, but ſtill ſing on.

All

All the Flowers that gild the Spring,
Hither their ſtill Muſic bring;
If Heaven bleſs them, thankful they
Smell more ſweet, and look more gay.

Wake for Shame, my ſluggiſh Heart,
Wake, and gladly ſing thy Part:
Learn of Birds, and Springs and Flowers,
How to uſe thy nobler Powers.

Call whole Nature to thy Aid,
Since 'twas He whole Nature made;
Join in one eternal Song,
Who to one GOD all belong.

Live for ever, Glorious LORD!
Live by all thy Works ador'd;
One in Three, and Three in One,
All Things bow to Thee alone. *Amen.*

THE boundleſs Ocean of Being could not contain his Streams, but overflowed upon pure Nothing; and behold a bounteous World appear'd: Heaven and Earth, and all therein, from the higheſt Angel to the leaſt Grain of Duſt.

O ALMIGHTY LORD, the only wiſe and good Creator of the Univerſe, who madeſt all corporeal Nature for the Uſe of Man, and Man for his own Felicity! Enlarge our Souls, we beſeech Thee, humbly to adore thy infinite Fulneſs of Being in Thyſelf, and thy immenſe Liberality to us; and mercifully carry on the whole Creation to its End, vouchſafing ſo to order thy Creatures by thy Grace, that they may attain their Perfection in duly ſerving us, and we ours in eternally enjoying Thee, through our LORD *Jeſus Chriſt*. Amen.

In

In the EVENING.

To know Thee, O LORD, *is the highest Learning; and to see thy Face the only Happiness.*

PSALM VIII.

LET us now consider, O LORD our GOD, let us thankfully remember what Thou art to us.

Thou art the great Beginning of our Nature; and glorious End of all our Actions.

Thou art the over-flowing Source from whence we spring; and the immense Ocean to which we tend.

Thou art the free Bestower of all we possess; and faithful Promiser of all we hope.

Thou art the strong Sustainer of our Lives; and ready Deliverer from all our Enemies.

Thou art the merciful Scourger of our Sins, and bounteous Rewarder of our Obedience.

Thou art the safe Conductor of our Pilgrimage, and the eternal Rest of wearied Souls.

Such Words, Alas! our Narrowness is constrain'd to use; when we endeavour to speak thy Bounties.

Wider a little can our Thoughts extend; yet infinitely less than the least of thy Mercies.

Tell us Thyself, O Thou mild Instructor of the Ignorant! what Thou art to us.

One Word of Thine expresses more than all the Eloquence of Men, and Angels.

Say to our Souls, Thou art our Salvation; but say it so, that we may hear Thee, and feel it so.

Gladly

Gladly will we run after the Sound of that Voice; and by following it find out Thee.

When we have found Thee once, O thou Joy of our Hearts! never let us looſe thy Sight again.

Never let us turn our Eyes from Thee; but ſteadily fix them upon thy glorious Face.

Suffer us not to go, 'till Thou haſt given us thy Bleſſing; and then may thy Bleſſing bind us faſter unto Thee.

Glory be, &c. *As it was*, &c.

To know ourſelves is the trueſt Wiſdom; to ſee our own Poverty the ſafeſt Riches.

PSALM IX.

LET us now conſider, O LORD, our GOD! let us humbly remember what we are to Thee.

We, who, alas! are Nothing in ourſelves; what can we be to thy Immenſity?

Thou, who art all Things in thine own rich Self; what canſt Thou receive from our Poverty?

This only we are to Thee, O Great Creator? the unthankful Objects of all thy Bounties.

This only we are to Thee, O dear Redeemer! the unworthy Cauſe of all thy Sufferings.

Guilty we committed the Crime, and Thou, with thine Innocency, undertookeſt the Puniſhment.

We went aſtray from the Path of Life; and thy Mercy came down from Heaven to ſeek us:

To ſeek us in the Wilderneſs where we had loſt ourſelves; and bring us Home to the Diſcipline of thy Love.

LORD

LORD, what are we, that Thou ſhouldſt thus regard ſuch poor, and vile, and inconſiderable Wretches!

What can our Good-will avail thy Bliſs; that with ſo many Charms Thou wooeſt us to love Thee.

What can our Malice prejudice thy Content; that Thou threatneſt ſo violently, if we love Thee not?

Is there not, O my Father, Felicity enough in the Sweetneſs alone of loving Thee?

Is there not Miſery enough in living deprived of thy bliſsful Love?

Yes, LORD, and that Thou knoweſt, and that is the only Cauſe which mov'd thy Goodneſs to court our Affections.

Thou kneweſt, we elſe ſhould caſt away ourſelves, by doting on the Follies of this deceitful World.

Thou kneweſt the Danger of our wilful Nature, and therefore ſtriveſt by the greateſt Fears, and and the greateſt Hopes.

And all the wiſeſt Arts of Love and Bounty, to draw us to Thyſelf, and endow us with thy Kingdom.

Unhappy we, whoſe Frowardneſs required ſo ſtrange Proceedings, to force upon us our own Salvation!

Happy we, whoſe Wants have met ſo kind a Hand, that needed but our Emptineſs to engage Him to fill us!

Happy yet more, that our LORD, that thus favours us now, will at laſt give us Himſelf.

Glory be, &c. As it was, &c.

Vanity

Vanity of Vanities, all is Vanity, but to love GOD, *and to ſerve and enjoy Him.*

PSALM X.

LORD, without Thee, what is all this World, but a flying Dream of buſy Vanities? It promiſes, indeed, a Paradiſe of Bliſs; but all it performs is an empty Cloud.

Thine are the Joys that ſhine fix'd as the Stars, and make the only ſolid Heaven.

LORD, without Thee, what are we to ourſelves, but the wretched Cauſes of our own Ruin?

We, 'till Thou gaveſt us Being, were pure Nothing; more removed from Happineſs, than the miſerableſt of thy Creatures.

And now Thou haſt made us, we wholly depend on Thee, and periſh immediately if Thou forſake us.

Thou, without us, art the ſame All-glorious Eſſence, full of thy own eternal Felicity.

Without us, thy royal Throne ſtands firm for ever; and all the Powers of Heaven obey thy Pleaſure.

Pity, O gracious LORD, our imperfect Nature; whoſe every Circumſtance is ſo contrary to Thine.

Thou dwelleſt above in the Manſions of Glory, and we below in Houſes of Clay.

Thou art immortal, and thy Day outlives all Time; we every Moment go downwards to our Grave.

Thou art immenſe, and thy Preſence fills the Heavens; but the greateſt of us, alas, how little are we!

When, O my GOD, ſhall theſe Diſtances meet together? When will theſe Extremities embrace each other?

We know they were once miraculously join'd in the sacred Person of thy eternal Son.

When the King of Heaven stoop'd down to Earth, and grafted in his own Person the Nature of Man.

We hope they once again shall be happily united, in the blissful Vision of thy glorious Self;

When the Children of the Earth shall be exalted to Heaven; and made Partakers of the Divine Nature.

But are there no Means for us here below; O Thou infinitely high and glorious GOD!

Is there no Way to approach to Thee; and diminish at least this uncomfortable Distance?

None but the Way of holy Love; which none can attain but by thy free Gift.

Yet, O LORD, unless thou first love us, and sweetly draw us by thy gentle Hand:

Never shall we be so happy as to love Thee; nor ever be happy unless we do love Thee,

O bounteous GOD! to all thy Favours add this one, of making us esteem Thee above them all.

Be Thou to us our GOD and all Things; and make us Nothing in our own Eyes.

Be Thou our whole and everlasting Delight; and let Nothing else be any Thing unto us.

Glory be, &c. *As it was*, &c.

HYMN II.

GLORY to Thee, O bounteous LORD!
Who giv'st to all Things Breath;
Glory to the eternal Word!
Who sav'st us by thy Death.

Glory, O blessed Spirit, to Thee!
Who fill'st our Hearts with Love;
Glory to all the Mystick Three!
Who reign one GOD above.

He that fram'd the Heart of Man, design'd it for Himself, and bequeath'd it Unquietness 'till possess'd of its Maker.

O God, who alone art all in all Things to us, and to whom we are Nothing but wretched Objects of thy Bounty, which the more it flows upon us, the more we feel our own Emptiness, and Want of it; increase, we humbly beseech Thee, this happy Sense in thy Servants, by the Experience we every Day have how unsatisfactory this World is; and grant, that finding it ordain'd by Thee to increase and widen, not fill our Capacity, we make this only Use of all thy Creatures here, to raise and heighten our Desires of thy infinite Self in Eternity, through our Lord Jesus Christ, who, with Thee and the Holy Ghost, liveth and reigneth one God, World without End. *Amen.*

In the EVENING.

All thy Ways, O Lord, are Mercy and Wisdom; and all thy Counsels tend to our Happiness.

PSALM XI.

MY God, in every Thing I see thy Hand; in every Passage thy gracious Providence.

Thou wisely governest the House Thou hast built, and preventest with thy Mercies all our Wants.

Thou callest us up in the early Morning, and givest us Light by the Beams of thy Sun,

To labour every one in their proper Office, and fill the Place appointed them in the World.

Thou provideſt a Reſt for our weary Evening; and favoureſt our Sleep with a ſhady Darkneſs,

To refreſh our Bodies in the Peace of Night, and repair the Waſte of our decaying Spirits.

Again Thou awakeſt our drowſy Eyes, and bid'ſt us return to our daily Taſk.

Thus has thy Wiſdom mix'd our Life, and beauteouſly interwoven it of Reſt and Work.

Whoſe mutual Changes ſweeten each other, and each prepare us for our greateſt Duty:

Of finiſhing here the Work of our Salvation, to reſt hereafter in thy holy Peace.

Glory be, &c. *As it was*, &c.

PSALM XIII.

LORD, how thy Bounty gives us all Things elſe, with a large and open Hand!

Our Fields at once are cover'd with Corn; and our Trees bow under the Weight of their Fruit.

At once Thou filleſt our Magazines with Plenty, and ſendeſt whole Showers of other Bleſſings.

Only our Time Thou diſtilleſt by Drops, and never giveſt us two Moments at once:

But takeſt away one when Thou lendeſt another, to teach us the Price of ſo rich a Jewel:

That we may learn to value every Hour, and not childiſhly ſpend them on empty Trifles:

Much leſs, maliciouſly murder whole Days, in purſuing a Courſe of Sin and Shame.

LORD, as Thou haſt taught our Ignorance; ſo let thy Grace enable our Weakneſs;

Wiſely to manage the Time Thou giveſt us, and ſtill preſs on to new Degrees of Improvement.

That

That with our few, but well-ſpent Years, we may prepare ourſelves for our bleſt Eternity.

Glory be, &c. *As it was*, &c.

PSALM XIII.

IT was thy Mercy too, O gracious LORD, to diſpenſe by Parcels our Portion of Time;

That the ſucceeding Day may learn to grow wiſe, and correct its Faults by Experience of the paſt.

Elſe were our Being unchangeable, and free from Time's Viciſſitude; as it ſhall be in eternal Life,

Our Sins could not be repented of; and then, alas! how deſperate were we?

We, who are born in the Way to Miſery, and unleſs we change, can never be happy.

We, who ſo often wilfully go aſtray, and unleſs we return muſt periſh for ever.

O Thou, in whoſe indulgent Hands are both our Time, and our Eternity;

Whoſe Providence gives every Minute of our Life; and governs the fatal Period of our Death!

O make us every Evening ſtill provide to paſs with Comfort that important Hour.

Make us ſtill ballance our Account for Heaven, and ſtrive to increaſe our Treaſures with Thee.

That if we riſe no more to our Acquaintance here, we may joyfully awake among thy bleſſed Angels.

There to unite our Hymns with theirs; and join altogether in one full Choir.

Glory be, &c. *As it was*, &c.

THE

Office for TUESDAY.

MORNING PRAYER.

PSALM I.

FROM Thee, O LORD, we derive our Being, and from the ſame Goodneſs our Continuance to be: If Thou withdraweſt thy Hand, but a Moment, we inſtantly return to our firſt Nothing.

Come, let us adore our GOD *that preſerves us.*

From all our Enemies his Providence defends us and covers our Heads in the Day of Danger; He ſends his Grace to relieve our Weakneſs, and diſappoints the Temptations that threaten to undo us.

Come, let us adore our GOD *that preſerves us.*

Here

Here his Almighty Power ſuſtains our Life, and mercifully allows us Space to repent, that by well-employing the Time he lends, we may wiſely provide for our own Eternity.

Come, let us adore our GOD *that preſerves us.*

He ſtill repeats Bleſſings to us, and ſhall we neglect our Duty to Him? He freely beſtows on us all our Day, and ſhall we not ſpend Half an Hour in his Service?

Come, let us adore our GOD *that preſerves us.*

If we receive all we have of GOD, *why do we boaſt, as if we had it of ourſelves?*

PSALM II.

NOT unto us, O LORD, not unto us, but to thine own bleſt Name give all the Glory.

When we have applied our utmoſt Cares, and uſed all the Diligence that lies in our Power;

What can we do but look up to Thee, and ſecond our Endeavours with Prayers for thy Bleſſing?

When we have obtain'd thy gracious Mercy; and to obtain it, have preſented before Thee the meritorious Offering of thy Son;

What can we do, but ſubmit our Hopes; and expect the Event from thy own free Goodneſs?

We know, and Thou Thyſelf haſt taught us, unleſs Thou defendeſt the City, the Guard watches in vain.

We know, and our own Experience tells us, unleſs Thou reach forth thy Hand we are preſently in Danger of Sinking.

Every Moment of our Day ſubſiſts by Thee; and every Step we take moves by thy Strength.

Even

Even the Life we now repeat muſt beg its Breath of Thee, and ſtop if Thou denieſt it.

If Thou denieſt it, who can compel thy Will, or call in Queſtion thy Decrees?

Are we not all thy Creatures, O gracious GOD! and as helpleſs Children hanging on the Breaſt of thy Providence?

Are we not all as Clay in thy Hands, to frame us into Veſſels of what Uſe Thou pleaſeſt?

Behold, we confeſs, O LORD, in Thee we live and have our Being.

All our Sufficiency proceeds from Thee, and all our Succeſs depends on thy Favour.

Others may tell us the Way we ſhould go; but Thou alone canſt enable us to walk.

Others may tell us the Way; but even they muſt firſt be taught by Thee.

They muſt be moved by Thee to act that Charity; and ſo at laſt all is reſolv'd into Thee.

Should we, O LORD, preſume to divide thy Grace, and proudly challenge any Share to ourſelves:

Thy mighty Truth ſtands up againſt us; and our own Infirmities plainly confute us.

Shouldſt Thou ſeverely examine our Hearts, and aſk who works all their Actions in them?

Sure we muſt needs bow down our Heads, and from our low Duſt humbly ſay:

Nothing are we, O LORD, but what Thou haſt made us; Nothing have we but what Thou haſt given us.

Only our Sins are entirely our own, which O may thy Grace extinguiſh for ever.

O may all Preſumption die in us, and our whole Confidence live only in Thee.

May even our Frailties make us more ſtrong, and our being Nothing teach us to be humble.

So

So ſhall thy Power, O LORD, be magnified in our Weakneſs; and thy Mercy triumph in Relief of our Miſery.

Glory be, &c. *As it was*, &c.

GOD *is my Saviour, whom ſhould I fear?* GOD *is my Protector, of what ſhould I be afraid?*

PSALM III.

THUS we depend, and happy we are in this Dependence, did we but know our own true Intereſt.

We, and our whole Concerns are depoſited with GOD; and where can we find a better Hand to enſure them?

Is He not wiſe enough to chuſe ſafely for us; who diſpoſes all Nature in ſo admirable an Order?

Has He not Power enough to go through with his Purpoſe, who commands the Wills of Men and Angels?

Wants He an Inclination to favour us, who deſires our Felicity more than our own Hearts can do?

He feeds the Fowls of the Air, and curiouſly cloaths the Lillies of the Field.

And without this Providence not a Sparrow falls to the Ground; and ſhall we miſtruſt his Care for his Children?

Under his Government we have lived all this while; and can we now ſuſpect He will forſake us?

He has ſhewn his Bounty in extraordinary Graces, and will He deny us his leſſer Bleſſings?

He hath freely beſtow'd on us his deareſt Son; how ſhall He not give us all Things elſe?

All that are truly uſeful to carry us on our Way, and bring us at length to his eternal Reſt.

Aſk

Aſk but the former Ages, and they will tell you the Wonders He wrought in Favour of his Servants.

He multiply'd the Oil in the poor Widow's Cruſe, and fed his Prophet by the Service of a Raven.

He dried the Sea into a Path for his People, and melted the Rocks to refreſh their Thirſt.

He made his Angels Stewards of their Proviſion, and nouriſhed them in the Wilderneſs with the Bread of Heaven.

Still, O my GOD, thy eternal Love retains the ſame Affections for thoſe that rely on Thee.

Still thy all-ſeeing Wiſdom governs the World, with the ſame immenſe, unalterable Goodneſs.

Nay, ſurely now the Streams of thy Mercy run more ſtrong, and have wrought to themſelves a larger Channel.

Since Thou broughteſt down the Waters from above the Heavens; and openedſt in thine own Body a Spring of Life.

A Spring of Joy and Bliſs, to revive our Hearts, and overflow them with a Torrent of everlaſting Pleaſures.

Glory be, &c. *As it was*, &c.

PSALM IV.

LET us then ſit down in Peace, O my Soul; and reſt ſecure in the Boſom of Providence.

Let us not diſturb the Order of thoſe Mercies, which our GOD hath deſigned us in his eternal Counſel.

If our Affairs ſucceed, let us praiſe our great Benefactor, and think what He will give us hereafter, who ſo favours us here.

If they miſcarry, let us yield to the Will of Heaven, and learn by our Croſſes in this World, to betake us to the other.

What-

Whatever happens, let this be our conſtant Rule, to provide for the future Life, and be content with the preſent.

Shall we not patiently accept a little Evil from Him, that has given us ſo much Good?

Shall the being without ſome one Thing we need not, more ſenſibly affect us, than the having of all we need?

Ingrateful we! the common Benefits we all enjoy, deſerve the Thankſgiving of a whole Life.

The Air we breathe, the Sun that ſhines upon us, the Water and the Earth that ſo faithfully ſerve us:

The Exerciſe of our Senſes, and the Uſe of our Reaſon, if not in Excellence, at leaſt to ſome Degree:

All theſe, O LORD, Thou giveſt to the Good and to the Bad; and for the leaſt of theſe none can praiſe Thee enough.

What ſhall we ſay to thoſe high ſupernatural Bleſſings; the Son of GOD to redeem us, and Heaven to reward us?

What ſhall we ſay? Can we yet complain, becauſe ſome few are more proſperous than we?

Should we not rather look down on the many below us, and be thankful to ſee ourſelves more favour'd than they?

Should we not reckon over the Miſeries of Mankind, and bleſs our GOD that has ſo far preſerv'd us.

Had we ſome deſperate Canker breeding on our Face, or noiſome Leproſy ſpreading over our Skin:

What would we give to be as now we are? How gladly change for a moderate Affliction?

It is but interpreting our worſt Condition well, to find Motives enough for our Gratitude.

It is but interpreting our beſt Condition frowardly, and we find Defects enough to think ourſelves miſerable.

Did

Did we adore as we ought the Wiſdom of our GOD, we ſhould eaſily truſt Him to rule his own World.

Could we underſtand the ſecret Character of his Decrees, we ſhould read in each Syllable a perfect Harmony.

Teach us, O Thou bleſt Enlightner of our Minds, teach us to expound thy Actions in a fairer Senſe.

Suffer us not to follow our private Spirit; leſt we create to ourſelves a voluntary Miſery.

Still let us conſtrue the Afflictions Thou ſendeſt us, as meant to correct, not to deſtroy us:

To prevent ſome Sin, or beget ſome Virue in us, and when we need our Croſſes no longer, Thou wilt take them away.

Mean-while, O gracious LORD, make us wait thy Time, and not impatiently preſcribe Limits to Thee.

Make us rejoice that our Lots are in thy Hands; but O let thy Mercy chuſe favourably for us.

Diſpoſe as Thou pleaſeſt our Condition here; only our Portion hereafter let that be with thy Bleſſed.

Glory be, &c. *As it was*, &c.

WHAT can infinite Power and Goodneſs do, but that which is beſt? LORD, I ſubmit and adore thy Providence, which ſcatters theſe temporal Things with a ſeeming Negligence, as Trifles of ſo little Importance, that they ſignify neither Love nor Hatred. *Nothing, indeed, but Heaven is conſiderable; Nothing but Eternity deſerves our Eſteem.* Fix Thou our Steps, O LORD, that we ſtagger not at the uneven Motions of the World; but ſteadily go on to our glorious Home; neither cenſuring our Journey by the Weather we meet with, nor turning out of the Way, for any Thing that befalls us.

Glory be, &c. *As it was*, &c. O

O God, the eternal Source and Neceſſity of Being, on whoſe free Over-flowing that of the whole Creation every Moment depends! Strike, we beſeech Thee, our Hearts with a continual Dread and Reverence of thy abſolute Dominion, which ſhould it but never ſo little ſuſpend thy Bounty, we ſhould inſtantly vaniſh into Nothing; and grant that we may by thy Grace ſo huſband our Time here, as in the next Life to poſſeſs thy Eternity, through our Lord *Jeſus Chriſt*.

At NOON.

PSALM V.

BE Thou eternally ador'd, O God of our Salvation, and may thy Praiſes be ſung by thy Servants for ever.

When our firſt Parents had diſobeyed thy Precepts, to the Ruin of themſelves and their whole Poſterity;

Thy Mercy immediately provided a Remedy, and graciouſly promiſed a powerful Redeemer, who ſhould ſuffer as Man, and ſatisfy as God.

A meritorious Redeemer that ſhould conquer Sin, and Death; and cruſh in Pieces the Serpent's Head.

A Redeemer that ſhould fully repair the Breaches of Mankind, and die as a piacular Oblation, to procure Atonement for our Sins:

Enlightning our Eyes with a clearer View of thoſe excellent Truths that concern our Peace, and his all-ſufficient Merits, for Purification and Satisfaction:

And ſupporting our Nature with a ſtronger Grace, to bear us ſafely on thro' all Encounters;

'Till we arrive at the Land of Reſt; and be received for ever into that glorious Kingdom.

O bleſſed *Jeſu!* our Strength and our Guide; who knoweſt and pitieſt our weak Capacities;

Who in thy tender Care haſt contrived ſuch Means, that Nothing can undo us but our own Perverſeneſs.

How eaſy haſt Thou made the Way to Heaven? How light the Burthen Thou layeſt upon thy Followers?

It is but to love Thee our greateſt Benefactor, and we perfectly fulfil every Branch of thy Law.

It is but deſiring to ſee Thee, our ſupreme Beatitude, and we are ſure to poſſeſs an Eternity of Joy.

Bleſſed, O my GOD, be the Wiſdom of thy Providence, which alone knows the Way to draw Good out of Evil.

Which not only reſtores us to our firſt Degree, but makes even our Fall rebound us to a greater Height.

LORD, as thy Goodneſs turns all Things to the Advantage of thy Elect; O may thy Elect praiſe thy Goodneſs in all Things.

Glory be, &c. *As it was*, &c.

PSALM. VI.

ADMIRABLE, O LORD, wert Thou in thy merciful Promiſe; but infinitely more in thy wonderful Performance.

Thou didſt not depute an Angel to ſupply thy Place; nor entruſt ſo tender a Work to the Management of a Seraph.

But Thyſelf didſt bow the Heavens, and come down, and with thy own bleſt Hands work our Redemption. Thy-

Thyſelf didſt take upon Thee our frail Nature; and vouchſafe to be born of an humble Virgin.

Condeſcending to the Weakneſſes of a Child; a Child whoſe Parents were poor, and uneſteemed in the World.

Not declining the mean Entertainment of a Stable; O how unfit for the Birth of the King of Heaven!

But contenting Thyſelf with the Cradle of a Manger, and the uneaſy Lodging of a Bed of Straw.

Refuſing the ſoft Accommodations of the Rich, to undergo the Inconveniencies of a poor Stranger.

Only the faithful *Joſeph* ſtood waiting on Thee, and provided, as he was able, for his helpleſs Family.

Only thy pious Mother dearly embraced Thee, and wrap'd thy tender Limbs in ſwaddling Cloaths.

Wonder, O Heavens! and be amazed, O Earth! and every Creature humbly bow your Heads.

Bow, and adore this incomprehenſible Myſtery, the Word was made Fleſh, and dwelt among us.

But moſt of all, we, who are moſt concern'd, the baniſhed Children of unfortunate *Adam:*

Let us bow down our Faces to the Duſt; and proſtrate adore ſo unſpeakable a Mercy.

Behold, thus low my Saviour ſtoop'd for me, to check the Pride of my corrupted Nature.

Behold, thus low He ſtoop'd to take me from the Ground; and raiſe me to the Felicities of his own Kingdom.

Lift up thy Voice with Joy, O my Soul; and ſing *Hoſanna* to the New-born *Jeſus.*

Call all the bleſſed Angels to celebrate his Birth, and repeat afreſh that heavenly Anthem;

Glory be to GOD on high, on Earth Peace, Good-will towards Men.

Glory be, &c. *As it was,* &c.

PSALM VII.

REJOICE all you faithful Nations of the Earth, when you hear the ſweet Name of your dear Redeemer.

Rejoice, and with your bended Knees and Hearts, adore the bleſſed *Jeſus*.

He is the Son of the ever-living GOD; equally participating the Glories of his Father.

He is the Great *Meſſias* whom the Prophets foretold, and all the antient Saints ſo long expected.

At length in Fulneſs of Time He came to viſit in Perſon our miſerable World.

He came with his Hands full of Miracles; and every Miracle full of Mercies.

He made the Crooked become ſtrait; and the Lame to walk, and leap for Joy.

He open'd the Ears of the Deaf to hear, and gave Sight to them that were born blind.

He looſen'd the Tongues of the Dumb to ſpeak; O may he govern ours to ſing his Praiſe!

He cleanſed the Lepers with a Word of his Mouth, and healed their Diſeaſes who but touch'd his Garment.

To the Poor he reveal'd the Treaſures of his Goſpel; and taught the Simple the Myſteries of his Kingdom.

He caſt out Devils by the Command of his Will, and forced them to confeſs and adore his Perſon.

He raiſed the Dead from the Grave to Life; the Dead that was four Days buried and corrupted.

Nay, even Himſelf being ſlain for us upon the Croſs; and his Tomb made faſt, and ſecured with a Guard;

He raiſed again by his own victorious Power, and carried up our Nature into the higheſt Heavens.

All theſe ſtupendous Signs, O Glorious *Jeſus!* were done by the Hand of thy Almighty Mercy.

To

To witneſs thy Truth with the Seal of Heaven and endear thy Precepts with gracious Miracles.

That thus engag'd we might believe in Thee; and obeying the Law, be eternally ſaved.

O let not all this Love be loſt, by ſo many Tokens ſo kindly expreſt.

One Miracle more we humbly beg; but one as ſtrange, and hard as any of the reſt.

Soften our ſtony Hearts into a tender Senſe of thy great Goodneſs, and their own true Duty.

Raiſe our dead Spirits from this heavy Earth, to dwell with Thee in the Land of the Living.

That as we here admire thy bounteous Power, and daily ſing the Wonders of thy Grace:

We may hereafter adore thy bleſſed Self, and ſing eternally the Wonders of thy Glory.

Glory be, &c. *As it was*, &c.

O GOD, who to preſerve in Reach of Happineſs thoſe whom Thou preſerveſt in Being, didſt ſend down in the Fulneſs of Time (as thy Mercy, as antient as our Miſery, promiſed) the true *Meſſias* to ſave the World from the Ruin into which it was plunged by *Adam*'s Fall; fill our Souls, we beſeech Thee, through deep Admiration of this thy exceſſive Bounty, with an over-flowing Love of Thyſelf, infinitely fuller of thy Goodneſs than can be expreſt; and grant that this Love to us may ſo powerfully endear to us our Heavenly Maſter's gracious Precepts, and Example, that our perfect obſerving them may fit us for our only Bliſs, the eternal Enjoyment of Thee, through our LORD *Jeſus Chriſt*. Amen.

In the AFTERNOON.

Who is like, Thee, O LORD, *among the Gods! who is like Thee, terrible in Judgments!*

PSALM VIII.

SPEAK no more proudly vain Duſt, nor provoke any longer the Living GOD.

Seal up thy Lips in humble Silence; and tremblingly remember his dreadful Judgments.

Remember how the Earth open'd itſelf, and ſwallowed up alive ſo many Thouſands.

Remember how the Clouds rain'd Fire and Brimſtone, and buried whole Cities in their own Aſhes.

Remember how the general Deluge over-ſpread the World, and ſwept away almoſt all Mankind.

Remember, and aſk the Cauſe of all this Ruin, and tell it aloud to the bold Offender.

Tell him, it was Sin, and ſuch as his, that drew upon theſe ſo ſwift Deſtruction.

Sin threw the Angels down from Heaven, and chain'd them up in eternal Darkneſs.

Sin baniſh'd *Adam* out of Paradiſe, and turned that delicious Garden into a Field of Weeds.

O GOD, how terrible is thy mighty Arm; when Thou ſtretcheſt it forth to be avenged on thine Enemies?

O Sin, how fatal is thy deſperate Malice, that pulls on our Heads all the Thunder of Heaven!

O my Soul, how dull and ſenſeleſs are we, to ſleep ſecure as if all were ſafe!

Can

Can we repeat those amazing Truths, and not tremble at the Wrath of the Divine Justice?

Even while we sing thy Praises, O Glorious God! for our very Duty we should fear before Thee.

What should corrupted Nature then do, when it sees itself ready to offend Thee?

What should a guilty Conscience do, when it sees itself ruin'd by offending Thee?

Strike Thou our Hearts, O Thou Infinite Majesty! with an awful Reverence of thy great Name.

Correct our many Levities into a pious Sadness, and break our proud Spirits to bow to Thee.

Still may our Consciences cry aloud within us, dare you commit this Evil, and sin against God?

Dare you commit this Evil, and undo yourselves, and plunge your Souls into everlasting Torments?

Forbid so rash a Madness, Gracious Lord, and make thy Judgments on others Mercies to us.

Glory be, &c. *As it was*, &c.

Who is like Thee, O Lord, *among the Gods! Who is like Thee, amiable in Mercies!*

PSALM IX.

WIPE away the Tears from thine Eyes, O my Soul; and clear thy Heart from all Clouds of Despair.

He that is thus infinite in Power to punish, is full as infinite in Goodness to save us.

How often have we broke his divine Commands? yet still his Earth sustains, and serves us.

Himself, with his own Almighty Word, confined the Waters, and reproved their Officiousness to destroy.

Hitherto

Hitherto ſhall you come, and no farther; and here will I ſtay your proud Waves.

Only the ambitious Angels find no Forgiveneſs, becauſe their Obſtinacy and immutable Pride refuſes to ſeek it of GOD.

But O! the ineſtimable Love vouchſafed to *Adam*, and to us Duſt and Aſhes his Poſterity.

For whom the Sovereign King of Heaven humbled Himſelf to deſcend upon Earth:

Leading a poor laborious Life, and ſuffering a painful ignominious Death.

To make Expiation for our Sins, and teach us how to live, and how to die.

Thy Mercies, O LORD, are above all thy Works, and this above all thy Mercies.

Glory be, &c. *As it was*, &c.

Dreadful art Thou, LORD, *in the Terror of thy Judgments; but infinitely more amiable in the Sweetneſs of thy Mercies.*

PSALM X.

STILL let us ſing the Mercies of our GOD, and hold a little longer this ſweet Key.

When we, alas! lay buried in the Abyſs of Nothing, his free Goodneſs call'd us into Being.

He faſhioned our Limbs in our Mother's Womb, and fill'd our Nurſe's Breaſt with Milk.

He enlarg'd our little Steps when we began to go, and carefully preſerved our helpleſs Infancy.

Commanding even his Angels to bear us in their Hands, leſt we ſhould daſh our Feet againſt a Stone.

How many Dangers have we happily eſcaped; and not one of them but was govern'd by his Providence?

How many Bleſſings do we daily receive; and not one of them but proceed from his Bounty?

He

He provided Tutors to inſtruct our Youth, and to plant in our tender Minds the Seeds of Virtue.

He appointed Paſtors to feed our Souls; and ſafely to guide them in the Ways of Bliſs.

He founded his Church on an immovable Rock, to render our Faith firm and ſecure.

He ſealed his Love with Sacraments of Grace, to breed, and nouriſh up in us the Life of Love.

All this thou haſt done, O merciful LORD! the wiſe Diſpoſer of Heaven and Earth.

All this Thou haſt done, and ſtill goeſt on, by infinite Ways, to gain us to thy Love.

Thou commandeſt us to aſk, and promiſeſt to grant; Thou inviteſt us to ſeek, and aſſureſt us to find.

Thou vouchſafeſt even Thyſelf to ſtand at the Door, and knock; and if we open thou entereſt, and filleſt our Hearts with Joy.

If we forget Thee, thou reneweſt our Memory; if we fly from Thee, Thou ſtill findeſt Means to recall us.

If we defer our Amendment, Thou patiently ſtayeſt for us; and when we return, Thou openeſt thy Arms to embrace us.

We know thy Ways are in the deep Abyſs; and none can ſound the Bottom of thy Counſels.

Yet may we ſafely look on the flowing Streams; and gather this Comfort from their gentle Courſe.

When we were not, Thou freely lovedſt us; Thou wilt not forſake us now we ſtrive to love Thee.

When we had loſt our Way, Thou ſoughteſt after us; Thou wilt not refuſe us now we ſeek after Thee.

LORD, all we have is derived from Thee; all that we can expect can come from none but Thyſelf.

Accom-

Accompliſh thine own bleſt Purpoſe in us; and finiſh theſe happy Beginnings towards us.

Glory be, &c. *As it was*, &c.

What Heart can reſiſt the Great King of Kings, terrible and amiable, and mightily ſhewing both in glorious Miracles of Vengeance and Love?

In the EVENING.

Thou art, O LORD *! all Goodneſs and Patience, and we, alas! all Sin and Diſobedience.*

PSALM. XI.

GOOD GOD! how extreamly ingrateful are we; how ſtrangely inſenſible of our manifeſt Duty?

Every Creature hears thy Voice but we; every Thing lives by Rule but we.

The Sun obſerves his conſtant Riſing, and ſets exactly at his appointed Time.

The Sun ſtands ſtill if Thou commandeſt; and even goes back to obey thy Will.

And we who expect thoſe glorious Promiſes, and aim no lower than the Heaven of Heavens:

Shall we forget the Law of GOD, that only inſtructs us to perfect ourſelves?

We, who are boug't by the Blood of *Jeſus*, and freely redeem'd by his Sacred Croſs!

Shall we neglect ſo gracious a Saviour, whoſe only Deſign is to draw us to his Love?

Shall

Shall we neglect so generous a Love, whose only Effect is to make us happy?

O may thy holy Will, be all our Rule, and thy gracious Hand our only Guide.

O may thy infinite Goodness engage us to love Thee; and thy blessed Love prepare us to enjoy Thee.

Glory be, &c. *As it was*, &c.

PSALM. XII.

WHAT did I say, O LORD my GOD! we guide not our Lives by thy strait Rules?

It was too mild and gentle a Reproof for us, who quite contradict thy Laws.

What Thou forbiddest we, left to ourselves, eagerly pursue; and what Thou commandest our Frowardness still resists.

We boldly converse with Temptation and Sin, which thy Love adviseth us to fly like Death.

We fear a Loss or a Frown, where Thou bidst us proceed with undaunted Courage.

We govern our Actions by our own wild Fancies; and expect thy Providence should comply with our Humours.

We would have Thee relieve us when we list; and Rain, and Shine as we think fit.

Pardon, O gracious LORD, this rude Perverseness, and fashion our Spirits to submit to Thee.

Make us exactly observe what Thou prescribest, how bitter soever it taste to our Sense.

We are assured thy Wisdom knows our Infirmities; we are sure thy Goodness delights in our Relief.

Glory be, &c. *As it was*, &c.

PSALM

PSALM XIII.

IT was not alone to make the Day, that Thou, O LORD, didſt make the Sun:

But to teach us theſe pious Leſſons; and write them plain, as its own Beams.

So ſhould our Light ſhine forth to others; and ſo our Love warm their Coldneſs.

So when they ſay we are under a Cloud; we ſhould, like the Sun, be really above it.

And though we appear ſometimes ecclipſed, or even extinguiſhed in a Night of Sorrow,

Still we ſhould ſhine to ourſelves, and Thee; and ſtill go on in the Ways of Light.

Only in this we gladly diſagree; and bleſſed be our GOD who made the Difference.

Not like the Sun, that every Night goes down, and muſt at laſt be quite put out.

When we have finiſh'd here our Courſe, and ſeem to ſet to this dark Earth:

We hope to riſe, and ſet no more; but ſhine perpetually in a brighter Heaven.

Glory be, &c. *As it was*, &c.

O GRACIOUS GOD, whoſe Laws are but neceſſary Rules of ſaving Love, and whoſe Commands are but efficacious Advices of what our Nature needs to make it happy; quicken, we beſeech Thee, the Slackneſs of our Obedience, by often reflecting on this thy generous Goodneſs; and grant that the ready Obſervance paid by all other Creatures to thy holy Will in ſerving us, may ſo reproach our perverſe reſiſting the Guidance of thy

ſwee

ſweet Spirit towards our own only Good, which Thou kindly calleſt thy Service, that we may feel ourſelves confounded with Shame at our notorious Follies, and be henceforth apter to learn, by all the World about us, our Duty to thee, through our LORD *Jeſus Chriſt*. *Amen*.

THE

Office for WEDNESDAY.

MORNING PRAYER.

HE is our great and ſovereign LORD, the abſolute King of Heaven and Earth; He ſees at once the whole Frame of all Things, and throughly comprehends their various Natures.

Come, let us adore our GOD *that governs us.*

To every Creature He appoints a fit Office, and guides all their Motions in perfect Order; 'till He has wrought his glorious Deſign to finiſh the World in a beauteous Cloſe.

Come, let us adore our GOD, *&c.*

ALL theſe He governs by his infinite Wiſdom, and all for the Good of them that love Him; his Counſels are deep, and beyond our Reach, but all his Ways are juſt and merciful.

Come, let us adore our GOD, *&c.*

HE

He governs his Enemies with a Rod of Iron, and punishes their Wilfulness with eternal Miseries; but his Servants He blesses with the Privilege of Children, and provides for their Duty a rich Inheritance.

Come, let us adore our God *that governs us.*

PSALM I.

WHY do you laugh, unhappy Wretches! who tire yourselves in the Ways of Sin? Ways that indeed seem smooth at first; but lead to Danger, and end in Ruin.

Why do you boast your pleasant Life, who lie asleep in the Arms of Death?

Awake, and chase the Dream away, that deludes your sick Heads with empty Fancies.

Awake, and fill your Eyes with Tears, and sadly look on your real Miseries.

Whither, alas! will your Souls be hurried, when you sigh away your last faint Breath?

They shall fly away amazed from the Sight of Heaven, and hide their guilty selves in eternal Darkness.

There shall they dwell with intolerable Pains, weeping, and wailing, and lamenting for ever.

Their Understanding shall sit as in a deep Dungeon, and think on Nothing but its own Calamities.

Their Will shall be heightned to a Madness of Desire, and perpetually racked with Despair of obtaining.

Their Memory shall serve but to renew their Sorrows; and their whole Souls be drowned in the Sea of Bitterness.

They shall wish the Mountains to fall on them; and cry to the Hills to cover them.

But nothing ſhall fall on them but the Wrath of GOD; nor cover them, but their own Confuſion.

There every Vice ſhall have its proper Torment, prodigiouſly bred out of its own Corruption.

The Laſcivious ſhall burn with unquenchable Fire, perpetually flaming from their own Paſſions.

The Glutton and Drunkard ſhall vainly ſigh for a Drop of Water to cool their Tongues.

The Cholerick ſhall rage like mad Dogs; and the Envious gnaw their own Bowels.

But O, what horrid Pangs ſhall ſeize them all; and wound, and pierce the very Center of their Souls!

When they ſhall ſee themſelves eternally deprived of the bright and bliſsful Viſion of GOD.

When they ſhall ſee themſelves eternally baniſhed from the ſweet and gracious Preſence of *Jeſus*.

That GOD, who made them to enjoy his Glory; that *Jeſus*, who redeemed them to be Heirs of his Felicity!

Then ſhall they curſe the Day of their Birth, and the unfortunate Companions that inveigled them to Sin.

They ſhall curſe this vain deceitful World; and cry out with deſperate Fury,

Are theſe the Effects of thoſe fond Deſires, whoſe Enjoyment we made our chief Felicity?

Alas! what avail now our wanton Liberties, and the fugitive Pleaſures we ſo eagerly purſued?

What Comfort receive we from thoſe empty Honours, and faithleſs Riches we ſo highly eſteemed?

They all are vaniſhed away like a Shadow, and as a Cloud of Smoak ſcattered with the Wind.

But the Remorſe and Puniſhment endure for ever, and torture our Spirit with perpetual Anguiſh.

Thus

Thus ſhall they cry, and none regard; thus ſhall they mourn, and none ſhall be found to pity them.

O ſad Expectance of a diſſolute Life! O dreadful Conſequence of an impenitent Death!

Eternally to long for what they never can enjoy; eternally to ſuffer what they can never avoid.

Bleſſed be thy gracious Providence, O GOD; that with ſuch tender Care forewarns us of our Dangers.

O ſave us too from all thoſe Dangers; ſave us for thy Mercy's Sake.

Save us, and make us fearful to do what, when we have done, will make us miſerable to ſuffer.

Quicken our Apprehenſions of the ruinous Effects of Sin; and with thy terrible Threatnings check our unbridled Paſſions.

That if thy glorious Promiſes move not our Hearts, the Fear at leaſt of Hell may fright us into Heaven.

Glory be, &c. *As it was*, &c.

The Day will come, it will infallibly come, when GOD *will crown all that love his Glory.*

PSALM II.

WHY do you mourn, you Children of the Light, to whom belong the Promiſes of Bliſs?

Who feed on the pleaſant Fruits of Piety, and the continual Feaſt of a good Conſcience.

Who taſte already the Sweetneſs of Hope; and hereafter ſhall be ſatisfied with the Fulneſs of Fruition.

What can moleſt your happy State, whom the GOD of Glory hath choſen for Himſelf?

Whom He hath adopted into his own Family, and designed for Heirs of the Kingdom of Heaven.

That blessed Kingdom where all Delights abound, and Sorrow and Tears are banished away.

Where none are sick, or grow old, or die; but flourish in Health, and Youth, and immortal Life.

Where none are perplexed with Cares or Fears, but dwell secure and free for ever.

Where we no more shall be subject to Chance; no more exposed to the Danger of Temptation.

Where we no more shall be crossed by others, no more disquieted by our own Passions.

But a serene Tranquility shall be perpetually within us, and innumerable Joys all round about us.

Joy in the Excellencies of our glorified Bodies; Joy in the Perfections of our enlarged Souls.

Joy in the sweet Society of Saints; Joy in the glorious Company of Angels.

Joy in the ravishing Sight of our beloved *Jesus*; Joy in the blissful Union with the adored Deity.

All shall be Joy, and Love, and Peace; and all endure for eternal Ages.

Let then the impenitent Sinner be in Fear; and the obdurate Heart break with Grief.

But for the Innocent, let them always be glad; and the Servants of *Jesus* rejoice and sing.

Sweet is the Yoke of thy Love, O LORD! light is the Burthen of thy Commands.

But O! how far more rich are thy faithful Promises? How infinitely greater thy glorious Rewards?

When every Virtue shall wear its proper Crown, and shine with a Diadem fit for its own Head.

The Humble there shall be highly exalted; and the Poor in Spirit preferred to be Kings.

The Meek shall possess the Holy Land, and the Mourners be comforted with eternal Refreshments.

The

The Pure in Heart ſhall ſee the GOD of Purity; and the Lovers of Peace have the Privilege of his Children.

They who hunger and thirſt after Heaven ſhall be filled; and the Merciful entertained with Embraces of Mercy.

They who ſuffer Perſecution ſhall be abundantly rewarded; and the Enlightners of others ſhine bright as the Stars.

They who relinquiſhed any Thing for GOD ſhall receive a hundred fold; and all the Juſt ſhall be in Glory for ever.

Then ſhall they bleſs the true Friend that reproved them, and the charitable Hand that aſſiſted them to their Happineſs.

They ſhall bleſs the provident Mercies of their GOD, and ſing aloud the Victories of his Grace.

Is this the Effect of thoſe little Pains we took? Are theſe the Repairs for thoſe petty Loſſes we ſuffered?

Happy we, who denied ourſelves Toys, and now are advanced to theſe high Felicities.

Millions of Years ſhall paſs away, and our Glory ſhall ſeem then but to begin.

Millions of Millions ſhall paſs away, and our Glory ſhall be no nearer its End.

Thus ſhall they rejoice, and none diſturb them; thus ſhall they ſing, and all the Heavens join with them.

O ſweet Expectance of a pious Life! O happy Conſequence of a holy Death!

Eternally to be free from whatſoever can afflict; eternally to enjoy whatever can delight.

Bleſt be thy gracious Providence, O GOD, that with ſo large a Bounty wooes us to our Happineſs.

Wooes us in a Way we are ſo apt to be taken, the Love of ourſelves, and our own great Intereſt.

As

As Thou haſt prepared ſuch Felicities for us, O may thy Grace prepare us for them.

O may this beſt of Works take up all our Time, at leaſt take up the beſt of our Time.

At leaſt every Morning let us renew our Hopes, and cloſe the Evening with the ſame ſweet Thoughts.

Let us not faint, and we ſurely ſhall ſee a proſperous Iſſue of all our Sorrows.

Still let us labour, ſtill let us ſuffer; our Troubles are ſhort and our Joys eternal.

Glory be, &c. *As it was*, &c.

What will it profit a Man to gain the whole World, and loſe his own Soul? Or what ſhall we give in Exchange for our Souls?

PSALM III.

COME now, my Soul, and chuſe; for Life and Death are ſet before thee.

Chuſe whilſt thy gracious LORD allows thee Day; leſt the Night of Darkneſs overtake thy Neglect.

Chuſe, but remember Eternity is concerned; and examine well ere thou make thy Reſolve.

Call all the Pleaſures of the World before thee, and aſk if any of them be worth ſuch Pains.

Aſk, if to ſatisfy ſome irregular Paſſion, can recompence the Forfeiture of ſuch Felicities?

Aſk, if the vain forbidden Things thou loveſt, deſerve thy Affection better than thy Maker?

Are they more worthy in themſelves, or beneficial unto thee, that thou canſt preſer them before thy Redeemer?

Doſt thou expect to be quiet by enjoying them; or everlaſtingly happy in their Procurement?

Will

Will they protect thee at the Hour of Death; or plead thy Cauſe at the Day of Judgment?

O no! they but deceive me with a ſmiling Look; which I too oft have proved by dear Experience.

It is Heaven alone that yields a true Content; it is Heaven alone that fills us with Delight.

Take then away your Flatteries, falſe World, and leave me free for better Thoughts.

Turn Thou thy Face to me, O *Jeſus*; and keep mine Eyes ſtill turned towards Thee:

That I may look continually on thy glorious Beauty, and be raviſhed for ever with the Charms of thy Sweetneſs.

It is Thee, chaſte Spouſe of Souls, it is Thee alone I chuſe, and dedicate myſelf entirely to thy Service.

Thou art my ſole and abſolute LORD; be Thou my Part and Inheritance for ever.

But, O my LORD, do Thou chuſe me, and guide my uninſtructed Soul to chuſe Thee.

O make me chuſe to love Thee, 'till I come to ſee Thee; and them I am ſure I cannot chuſe but love Thee, and be raviſhed with Thee for ever.

Here, alas! we move ſlowly in the Dark, led on by the Evidence of Things not ſeen.

Did we but clearly ſee what we ſay we believe, we ſhould certainly change the Courſe of our Lives.

Did we but ſee the Damned in their Flames, or hear them cry in the Midſt of their Torments;

How ſhould we fear to follow them in their Sin, which we know hath plunged them into all thoſe Miſeries?

How ſhould we ſtrive againſt the next Temptation, and caſt about to avoid the Danger?

Did we but ſee the Glories of the Saints, or hear the ſweet Hymns they continually ſing;

How

How ſhould we ſtudy to imitate their Lives, which, we know, have raiſed them to all their Happineſs?

How ſhould we ſeek all Occaſions of Improvement, and make it our Buſineſs to work out our Salvation.

Nay, did our Faith but firmly believe the Truths we every Day recite in our Creeds,

What would we do to attain thoſe Joys; what would we do to eſcape thoſe Sorrows?

Would Half an Hour be too long to pray, or once a Week too often to faſt?

Would the Pardon of an Injury be too hard a Law, or the making Reſtitution too dear a Price?

Durſt we return to our Sins again, or ſpend our Time in Idleneſs and Folly?

Yet is all this as ſure as if we ſaw it; and would move us as much if we ſeriouſly conſidered it.

Which of us doubts but ere it be long we ſhall all be Duſt; yet which of us lives as if we thought to die?

Pity, O gracious LORD, the Frailties of thy Servants, and ſuffer not our Blindneſs to lead us to Ruin.

Supply our Want of Sight by a lively Faith; and ſtrengthen our Faith by thy powerful Grace.

Make us chuſe wiſely, and purſue our Choice; and as well uſe the Means as purſue the End.

O ſet Thou right the Biaſs of our Hearts, that in all our Motions we may draw off from the World:

That they may ſtill incline towards Thee, and reſt at laſt in thy holy Preſence.

Thou art our LORD, and we will ſerve Thee in Fear; Thou art our GOD, and we will love Thee in Hope, and humble Confidence too of enjoying Thee for ever.

Glory be, &c. *As it was*, &c.

At

At NOON.

PSALM IV.

LET them neglect thy Praiſes, O LORD, who never conſider thy Mercies.

Let them be ſilent to Thee, O gracious GOD, whoſe Mouths are full of themſelves.

But as for us, who ſubſiſt by thy Gifts, and thankfully acknowledge the Riches of thy Goodneſs,

Our Hearts ſhall continually meditate on Thee, and our Lips delight to ſing thy Glory.

Bleſſed for ever be thy Name, O *Jeſu*; and bleſſed be the Sweetneſs of thy Wiſdom;

Whoſe infinite Love has vouchſafed our Earth ſuch excellent Rules to guide us to Heaven.

Thou taughteſt us that happy Skill of finding our Lives, by loſing them to follow Thee.

Thou taughteſt us to trample this World under our Feet; and uſe it as a Step to climb up to the next.

From Thee we learn thoſe glorious Myſteries, that exalt our Faith ſo high above Reaſon.

From Thee alone, and from thy School of Diſcipline and Grace, all know we, all learn we, and all we receive.

How long, alas! might we have wandered here, in the Midſt of Darkneſs and Error,

Had not thy Love and Pity, O merciful LORD, brought down Thyſelf to become our Light!

Never elſe ſhould we have learned to deny ourſelves, and take up our Croſs, and follow Thee.

Never

Never ſhould we have known that great Secret, to forgive our Enemies, and do Good to thoſe that deſpitefully uſe us.

On the unſatisfying Things of this low Earth ſhould we blindly have ſet our whole Affections:

Hadſt Thou not told us of the Kingdom of Heaven, and bid us lay up our Treaſures there:

Hadſt Thou not terrified us to fear thy Wrath, by declaring the Miſeries that attend our Sins:

Hadſt Thou not invited us to obey thy Commands, by propoſing the Felicities of a pious Life.

What haſt Thou promiſed, gracious LORD, to the Meek and Poor in Spirit!

What haſt Thou promiſed, LORD, to the Weepers here; to thoſe that hunger and thirſt after Holineſs!

How many Joys has thy Bounty prepared, for the Lovers of Mercy, and Makers of Peace!

How many Bleſſings for the Pure of Heart, and thoſe who with Patience bear their Croſſes!

O Thou all-ſeeing Wiſdom of the Eternal Father, and ſovereign King of Men and Angels!

Who from thy glorious Throne deſcend on our Earth, familiarly to teach us the Oracles of Heaven:

Write theſe ſacred Words in the Tables of our Hearts, and ſuffer not at any Time our Paſſions to break them.

Make us ſtill ſtudy Thee, our Heavenly Maſter, and continually admire the Beauty of thy Law:

A Law, that ſo clearly ſhews us our End, and ſo plenteouſly furniſhes us with Means to attain it.

A Law, that ſo ſafely cures our Infirmities, and ſo fitly ſupplies all our Defects.

A Law, ſo exactly conformable to true Reaſon, and ſo highly perfective of human Nature.

A bleſſed

A bleſſed Law, that makes even here our Life more ſweet, and leads us hereafter to everlaſting Felicity.

Glory be, &c. *As it was*, &c.

PSALM V.

NEVER will we ceaſe to exalt thy Goodneſs, O *Jeſu*, ſince Thou never ceaſeſt to oblige us with new Bleſſings.

Thy generous Love could not thus be ſatisfied, to have only ſpoken to us the Words of Life.

It was not enough for thy exceſſive Love, that thy heavenly Sermons told us our Duty;

But Thou muſt urge and provoke our Obedience, by the ſweet Enforcement of thine own Example.

Thou forbiddeſt thy Followers to affect Superfluities; and thine own Proviſion was a few Barley Loaves.

Thou biddeſt us not fear them that kill the Body; and yieldeſt up thine own to the Death on the Croſs.

Thou enjoineſt us to love our fierceſt Enemies; and thy dying Breath prayed for thy Crucifiers.

Thy perfect Soul needed not, as our weak Natures, the outward Forms and Diſcipline of Religion.

Yet Thou vouchſafeſt to obſerve the common Feaſts, and aſſiſt at the publick Offices of the Temple.

To watch, and pray, and faſt with ſo fervent a Zeal, that thy Practice out-did thine own Precepts.

This Life, and Death itſelf, our merciful LORD undertook, to mark out for us the Way to Heaven, and purchaſe everlaſting Happineſs for us.

Shall we not then, O my Soul, rejoicingly follow that Path, which we see our Saviour hath trod before us?

Which we see, tho' spread all over with Thorns, yet carried Him directly to the Glories of Paradise.

Shall we not confidently rely on so gracious a Leader, who promises, if we faint, to look back and relieve us!

O LORD, bow down thy gracious Eye, and pity the Frailties of our imperfect Nature.

Reach forth thy Hand, and strengthen us with thy Grace, that nothing may divert our Advance towards Thee.

But in this dangerous Labyrinth of the World, and the whole Course of our Pilgrimage here,

Thy heavenly Dictates be our Map, and thy holy Life be our Guide.

Glory be, &c. *As it was*, &c.

PSALM VI.

MAY every Age sing Praises to our GOD, and all Generations adore his Providence.

From the Beginning his Mercy has still laid Means to raise us to those blessed Objects above our Nature.

At first He created *Adam* with all necessary Knowledge; and then ordained the Patriarchs to inform their Families.

Afterwards He charged the Angels to bring us his Commands; and often inspired the Prophets to declare his Will.

When He had done all this, and found it not enough to guide untoward Man to his true End,

What did He do then to save the perishing World? O strange Excess of the Divine Goodness!

He ſent his own beloved Son to dwell amongſt us, and teach us the Art of working out our Salvation:

That ſacred Art of training up our Souls for Heaven, and fitting them for the bliſsful Union with Himſelf.

But, O Thou King of glorious Sweetneſs, whoſe flowing Tongue drops Milk and Honey!

We were not ſo happy as to behold thy Perſon, nor our Ears to hear thy Voice.

Yet ere we were born Thou hadſt us in thy Thoughts, and didſt provide a Method to ſupply that Defect:

Selecting a Number of choice Diſciples, and throughly inſtructing them in thy heavenly Doctrine;

That they might keep alive the Memory of Thee, and witneſs to all Nations thy ſtupendous Works.

Thou didſt verify their Miſſion with the Power of Miracles, and enflamedſt their Hearts with the Fire of thy Spirit.

Deep in the Breaſts of the Faithful did they write thy Goſpel, and ſealed it before their Eyes with their own Blood.

Their Succeſſors depoſited the ſame precious Treaſure in the common Magazine of the Univerſal Church:

Enjoining their Children to guard it with their Lives, and convey it unchanged to future Ages.

Bleſſed be thy Goodneſs, O gracious GOD, who haſt thus made known thy Will to us.

Bleſſed be thy Power, O LORD, who by thy Apoſtles haſt wrought ſuch Miracles to confirm thy Faith, and inclined our Hearts to believe it.

How many Souls are unhapily ſeduced, and loſe themſelves in the Wilderneſs of Error and Hereſy?

While we by thy Providence are directly led in the ſtrait Way to Bliſs.

How many Nations are miſerably involved in the Darkneſs of Barbariſm and Unbelief?

While we enjoy a clear Noon-day, and ſafely walk in the Light of Truth.

O infinite Goodneſs! who freely chuſeſt to pour forth thy Bleſſings on us, tho' unworthy of them,

As it is alone from Thee we receive theſe Favours, to Thee alone let us return our Praiſes.

Glory be, &c. *As it was*, &c.

In the AFTERNOON.

A good Conſcience is a continual Feaſt; and a peaceful Mind the Antepaſt of Heaven.

PSALM VII.

LORD, how ſecure and quiet they live, whom thy Grace preſerves in Innocence!

The Day goes ſmoothly over their Heads, and ſilent as the Shadow of a Dial.

Their Spirits run calm and even, and ebb and flow in Obedience to Reaſon.

All their Delight is to think of Heaven, and reckon the Joys they ſhall one Day poſſeſs:

'Till ſome unruly Paſſion preſſes to come in, and by its fawning Outſide gains Admittance.

It promiſes at firſt all Joy, all Happineſs; but ſoon diſcovers its pernicious Effects.

Soon it grows bold to undermine their Repoſe, and open a Door to all their Enemies.

So

So at a little Breach of the City Wall, a whole Army pours in.

Enſlaving all that ſubmit to their Violence, and deſtroying all that reſiſt it.

And ſuch, alas! is their Confuſion, when once they have yielded to the firſt Aſſault;

Immediately a Throng of tumultuous Thoughts crowd in, and utterly conſume their Peace.

Vain at the beſt, and ſhort are the Enjoyments of this World; and, after a little Flattery, betray us into Ruin.

Save us, O bleſſed *Jeſus*, or elſe we periſh; awake, and with thy ſpeedy Mercy reſcue thy Servants.

Send down thy powerful Grace to ſuſtain us, and thoroughly reduce theſe unquiet Diſorders.

That we again may return to our former Reſt, and conſtantly enjoy an univerſal Peace.

Peace with the Bad, by bearing their Injuries; Peace with the Good, by conforming to their Virtues.

Peace with ourſelves, by ſubduing Senſe to Reaſon; and Peace with Thee, by improving Reaſon with Religion.

Glory be, &c. *As it was*, &c.

Thou art, O LORD, *the only Anchor of our Hope; ſave us, O* Jeſu, *or we periſh.*

PSALM VIII.

THUS are they miſerably toſſed up and down, who float on the Waves of their own Paſſions.

Their wearied Souls ſoon faint within them, when they ſee their LORD hath withdrawn his Preſence.

They ſeek Him, but cannot find Him; they call upon Him, but He gives them no Anſwer.

O ſtill ſeek on, ſtill call upon your GOD; for his Mercy will ſurely awake at laſt.

Though He ſeem ſometimes to ſlumber for a while, to try your Duty, or puniſh your Diſobedience:

Though He ſuffer a while the Fury of the Tempeſt, to ſhew you your hopeleſs State, if left unto yourſelves:

Yet be aſſured He will hear your Prayers at laſt; He will not permit you to periſh for ever.

For He is a GOD hearing Prayer, and the Hope of the poor Deſtitute; and when they cry unto Him, He delivereth them out of their Diſtreſs.

When they are even at their Wits-end, they cry aloud, LORD, *ſave us, or we periſh*; and their Soul even melts away becauſe of the Trouble.

And now when all their Fears are grown to the Height, and no Means appear to ſuſtain their Patience:

When the proud Waves beat violently againſt them, and cover their little Veſſel with Deſpair and Ruin:

Behold his bleſſed Voice commands a Calm, and immediately the Sea and Winds obey Him:

Immediately his Sun ariſes in their Hearts, and with its gentle Beams revives their Hopes.

Then is their Darkneſs turned into Light, and the Clouds diſperſed into a bright Day.

Then they recollect their ſcatter'd Thoughts, and range them again in their ancient Order.

Often they look back on the Dangers they have eſcaped, and as often bleſs the Mercy that delivers them.

Often they look forwards on the Courſe they are going, and as often ſing with Joy for their happy Change.

Welcome

Welcome again that eaſy Yoke of *Chriſt*, and the light Burden of loving our Saviour.

Welcome the holy Offices of ſweet Devotion, and that Soul-enflaming fervent Prayer.

Now, now we diſcern this beauteous Truth; and O may we print it deeply in our Minds:

That the Pleaſures of Virtue are pure and conſtant, and infinite Bleſſings attend to reward it.

But the Purſuit of Vice is troubleſome and intricate, and finiſhes its Courſe in an Abyſs of Miſery.

Pity, O LORD, Thou Raiſer of them that fall, and ſole Suſtainer of them that ſtand!

Pity thy Children's Weakneſs, who look up to Thee, and know we are Nothing in ourſelves.

Let us not loſe this Experience; but teach us Wiſdom from our own Miſcarriage.

Teach us to obſerve where our Error was, and fortify ourſelves againſt that Defect.

To ſuppreſs our Temptations in their firſt Approach; when their Power is weak, and our Grace is in full Strength.

To remember how formerly their Flatteries have abuſed us; and when they counterfeit again, be no more deceived:

Never to look on the Face of Pleaſures, as they come dreſſed up, and ſmiling towards us:

But always reflect how ſadly they go off, and leave Nothing behind, but their venomous Sting.

So ſhall we gain the beſt of Victories, whilſt we maſter our own corrupt Inclinations.

So ſhall we be honour'd with the nobleſt of Triumphs, whilſt our conquer'd Paſſions draw us up to Heaven.

Glory be, &c. *As it was*, &c.

All

All our Lots are in the Hands of GOD, *and all our Safety in the Assistance of his Grace.*

PSALM IX.

LORD, as thy all-wise Providence seems to sleep sometimes, and permits the Storm to grow high and loud;

Yet never fails to relieve thy Servants, who faithfully call on Thee in their Day of Trouble:

So let thy favourable Hand still bear us up, when Thou seest us charged with any strong Assault.

Leave us not then to our own Infirmities, lest the Enemy of our Souls prevail against us.

Forsake not our Misery when we are fallen, lest we lie for ever grovelling on the Earth.

Suffer not our Frailties to become a Custom, lest we die impenitent, and perish without Recovery.

Deliver us, O LORD, from the Occasions of Sin, and the Importunities of such as delight in Folly.

Deliver us from the Snare of enticing Company, and the dangerous Infection of ill Example:

Infection, that spreads in every Place its poisonous Air; and wherever it enters, corrupts and kills.

Once more, my Soul, let us repeat this Prayer; and humbly implore again so necessary a Blessing.

"Deliver us, O LORD, from the Occasions of "Sin, and the Importunities of such as delight in "Folly.

"Deliver us from the Snare of enticing Com-"pany, and the dangerous Infection of ill Exam-"ple."

Set a strict Watch continually over our Eyes, and diligently keep the Door of our Lips.

Govern all our Senses, that they seduce not our Mind; and order every Motion of our Heart.

Perfect

Perfect the Work Thou haſt begun, and make our Paſſions Servants of thy Grace.

Change our Anger into a Severity againſt ourſelves, and a prudent Zeal for others.

Convert our Fear into a Timorouſneſs to offend, and an awful Reverence of thy ſacred Name.

Let our Affections be turned into Love, that our Hearts may deſire Nothing but Thee:

Whom we may ſafely love with our whole Strength; whoſe Heaven we may covet, and fear no Exceſs.

O Thou, whoſe bliſsful Viſion is the Joy of Angels, and ſovereign Happineſs of all Saints!

O that our Souls could love Thee without Limits, as Thou art in Thyſelf infinitely amiable:

That we could fix all our Thoughts on Thee; and never take them off from the Memory of thy Sweetneſs.

At leaſt, O Thou Fountain of eternal Bliſs and Bounty, that floweſt ſo freely with perpetual Bleſſings!

Let every Day we receive of Thee, ſtill ſet apart ſome Portion of itſelf,

Seriouſly to meditate thy infinite Mercies, and heartily rejoice in thy glorious Rewards:

Mercies that give us all we have, and Rewards that reſerve for us all we can wiſh.

Glory be, &c. *As it was*, &c.

HYMN I.

LET others court what Joys they pleaſe,
And gain whate'er they court;
For me I find but little Eaſe
In all their gayeſt Sport.

Be

Be Thou alone but with my Heart,
My GOD, my only Bliss,
I shall not murmur at my Part,
Nor envy their Success.

They talk of Pleasure, talk of Gain,
None must their Humour cross;
But well I know their Pleasure's Pain,
Their greatest Profit's Loss.

Let them talk on; for have not we
Our Gains, our Pleasures too?
Pleasures that spring more sweet, more free,
Gains that more fully flow.

Nay, well endur'd, our very Pains
To us a Pleasure are;
And all our Losses turn to Gains,
If Hopes may have their share.

And sure they may, such Hopes that cheat
The Heaven-espoused Breast:
Hopes that so strangely charm us here,
What will they be possest?

All Glory to the Sacred Three,
All Honour, Power and Praise;
As 'twas at first, still may it be
Beyond the End of Days. *Amen.*

When, O my Soul, did we ever follow our Passions, but they instantly wrought our Disturbance, and threatned at last our Ruin? When did we ever turn our Thoughts to Piety, but it presently brought us Peace, and refresh'd our Minds with new Hopes of Felicity?

The Winds are often rough, and our own Weight presses us downwards.

Reach forth, O LORD, thy Hand, thy saving Hand, and speedily deliver us.

O GOD, whose Grace it is that mightily rescues our Reason from the desperate Rebellion of our Passions! grant, we beseech Thee, that the Experience of the miserable Effects of yielding to their Allurements, may make us warier in observing, and severer in repressing their first Motions; and let thy Grace so strongly fortify us against all their Assaults, that Reason may more and more recover its due Force, and calmly join with Faith to secure and exalt in our Hearts the blissful Throne of thy Love, through our LORD *Jesus Christ*, thy Son, who liveth and reigneth with Thee and the Holy Ghost, one GOD, blessed for ever. *Amen.*

In the EVENING.

Repent now, my Soul, for the Evils thou hast done, and bless thy GOD *for the Goods thou hast received.*

PSALM X.

WELL! we are so much nearer our Grave, and all the World is older by a Day.

The Portion of the Wicked is so much less, and the Time of their Punishment so much approached.

The Sufferings of the Patient so much diminish'd, and their Hopes of Deliverance so much increased.

They who have spent this Day in Sin and Folly, see all their Thoughts now vanish like a Dream.

They

They ſee all is paſt, but the Fear of Juſtice, and the beſt that can follow is a bitter Repentance.

But ſuch as have wiſely beſtow'd their Time, and made another Step towards Heaven:

They ſee their Joys come to meet them in the Way, and ſtill grow bigger as they come:

'Till by a holy Death they join in one, and and dwell together for eternal Ages.

O Thou bleſt Author of all our Hopes, and perfect Satisfier of all our Wiſhes;

Do Thou inſtruct us in this great and wiſe Truth, and let every Evening renew it in our Minds:

" That the Things of this World are of little " Import; ſince its Joys and Griefs laſt but for " Time.

" But that the future State infinitely concerns " us, where Life and Death endure for ever."

Glory be, &c. *As it was*, &c.

PSALM XI.

WE are nearer indeed the End of our Life; but are we nearer the End for which we live?

What have we done, my Soul, To-day, that truly advanceth us to our laſt great Home?

Have we increaſed our Eſteem of Heaven, and ſettled its Love more ſtrongly in our Hearts?

Have we avoided any known Temptation, or faithfully reſiſted when we could not avoid?

Have we interrupted our cuſtomary Faults, and check'd the Vices we are moſt inclined to?

Have we embraced the Opportunities of Good, which the Mercy of Providence has offer'd to us?

Have we induſtriouſly contrived Occaſions to improve, as we are able, ourſelves and others?

Alas,

Alas, LORD! what do we ſee, when ſeriouſly we look into our guilty Selves?

When we reflect upon our former Years; nay, even the Follies of this one Day?

Pardon, O meek Redeemer, what our Paſſions have done; and favourably ſupply what our Weakneſs has omitted.

Make us hereafter more carefully watch, that our Time ſlide not unprofitably away.

Make us ſelect every Day ſome fit Retreat, to ſtudy the Knowledge of ourſelves and Thee:

Of ourſelves, to correct our many Infirmities; and of Thee, to adore thy infinite Perfections.

Glory be, &c. *As it was*, &c.

PSALM XII.

LITTLE, Thou knoweſt, O LORD, is the Good we do; and every Grain of it is derived from Thee.

Great, we confeſs, are the Evils we commit; and all to be charged entirely upon ourſelves.

Tell me, my Soul, when firſt thou haſt well examined the innumerable Circumſtances that concern thy State;

Tell me, and let not Pride deny the Truth; nor any Thing divert thy free Confeſſion:

Could we have ſaved ourſelves from any dangerous Temptation, unleſs our GOD had powerfully ſuſtained us?

Could we have carried on any pious Purpoſe, unleſs his Hand had bleſſed our Endeavours?

No! To Thyſelf, O LORD, we give all the Praiſe, if thy Creatures have performed the leaſt good Work.

Take to Thyſelf all the Glory, O LORD, if they have not committed the worſt of Sins.

Thy Hand alone directs us to do well; and the ſame bleſt Hand reſtrains us from Ill.

It is not in us to eſteem thoſe unſeen Joys, and deſpiſe the Flatteries of this deceitful World.

It is not the Work of Nature to mortify our Senſes, and patiently bear the Croſſes we meet.

Of ourſelves we are inclined to none of theſe; but the Grace of GOD enables us to do all.

Grace gives us Strength to overcome our Paſſions; and the World and the Fleſh ſhall be ſubject unto us.

Grace gives us Faith to fortify our Reaſon; and Heaven itſelf ſhall be conquered by us.

Glory be, &c. *As it was*, &c.

THE

THE

Office for THURSDAY.

MORNING PRAYER.

Come, let us adore our GOD *that feeds us.*

PSALM I.

HE freely opens his bounteous Hand, and fills with his Bleſſings every living Creature; He gives even Kings their daily Bread, and all the World is maintained with his Proviſions.

Come, let us adore our GOD *that feeds us.*

He feeds our Underſtanding with the Knowledge of Truth, and ſtrengthens our Wills with his holy Grace; He refreſhes our Memories with a thouſand Benefits, and feaſts our whole Souls with everlaſting Hopes.

Come, let us adore our GOD *that feeds us.*

With Himſelf, and his ſacred Body, and Blood, He feeds us, and nouriſhes us up to immortal

Life; beginning even here that bleſſed Union, which ſhall be fully perfected in his own Kingdom.

Come, let us adore our GOD *that feeds us.*

Come all ye Servants of ſo gracious a LORD; whom He daily entertains with innumerable Mercies: Come all ye Children of ſo loving a Father; for whom He has provided an eternal Feaſt.

Come, let us adore our GOD *that feeds us.*

Glory be, &c. As it was, &c.

PSALM II.

HE who made the Sun to enlighten our Steps in the Pilgrimage of this ſhort Life.

Has He ordained no Guide to conduct our Souls, in the difficult Way to their eternal Home?

He who feeds the Ravens that call upon Him; has He not provided Bread for his Children?

He has, and ſtill his Mercy furniſhes us with Means to perform whatever He commands.

At firſt He eſpouſed to Himſelf by the Preaching of his Apoſtles, a glorious, faithful, ſpotleſs Church;

Which He built upon the Foundation of the Apoſtles, and Prophets, Himſelf being the chief Corner-Stone.

He promiſed to be with it, and preſerve it, and the Faith delivered to it, unto the End of the World;

Eſtabliſhing his Truth on a firm Pillar; a ſolid Foundation to ſuſtain our Faith.

That we waver no longer as Children; nor be carried about with every Wind of Doctrine;

Nor

Nor conſume all our Days with ſtudying to believe, without ever proceeding to Life and Action.

This Spouſe, O Thou glorious King of Heaven, and admirable Lover of poor ruined Man!

This humble Spouſe, Thou cameſt down to wooe, and dearly purchaſe with thine own Blood.

Thou haſt endow'd her with eminent Prerogatives and Powers, above the reſt of the Daughters of the Earth.

Preſerving her in the Midſt of *Pagans* and *Jews*, and againſt more ſubtile and dangerous Enemies than they; Worldly Politicians, and the Authors and Maintainers of Hereſy and Schiſm:

Preſerving thy Truth in her, and the Holy Scriptures committed to her, bright and conſpicuous as the Sun; that every open willing Eye may ſee her Light.

Thou haſt adorn'd her with the Beauty of Order, when thy Church is in Splendor; and with Peace, and Patience under an Eclipſe.

Thou didſt introduce her with the Power of Miracles; and cement her with the Blood of Martyrs.

Thou haſt given her the Keys of thy Treaſures, and opened unto her the Myſteries of Heaven.

Myſteries that free our Souls from the Dominion of Senſe, and place them above the Reach of Reaſon.

Theſe thy whole Church unanimouſly confeſſes and atteſts, as deriv'd from Thee their original Source.

Whence running along through every Age, they have always maintained their conſtant Channel.

O may thy ſtill bear on their Courſe, and ſtill ſpread wider their wholeſome Streams.

May all the World be watered with this Dew of Heaven, and bring forth Fruit to everlasting Life.

May the Faith, which was once delivered to the Saints, continue in an happy Progress to the End of all things.

Glory be, &c. *As it was*, &c.

PSALM III.

SAFE in the Hands of the Apostolick Catholick Church, has our provident LORD deposited the richest Treasures of his Kingdom.

Commanding his Bishops and Priests to conserve them with Reverence, and in Unity; and dispense them to others with a prudent Charity.

Soon as we are born into this World of Danger, his Pastors are ready to dispense his Baptism to save us.

To wipe out the Guilt of our Birth, our original Sin, and write our new Name in the Book of Life.

What all Eternity could not have worn off, a little washing of Water cleanses away.

Healed by the bitter Waters of Penitence, we are invited to all the Sweetness of Paradise:

To taste the delicious Bread of Angels, offer'd in the Holy Eucharist;

And Spiritually, in full Effect and Virtue, to eat the Flesh, and drink the Blood of the Son of GOD.

Thereby to become entirely one with Him; while we feed on his Body, and are governed by his Spirit.

That the World may continue in a blest Succession, He in the Beginning instituted Marriage;

And

And adorn'd that holy Estate with his Presence, and first Miracle, which He wrought in Cana of Galilee.

He also made it a Symbol of that mystical Union, that is betwixt Himself and his Church.

Exalting that State to the Honour of a Mystery; that we might the more regard the Holiness of its Duties.

To prevent the failing of Governors in the Church, the Church for which the World continues;

Themselves are impower'd to kindle fresh successive Lights; who still may shine on when the old ones are spent.

Thus by thy wise indulgent Care, O Thou sweet Conductor of our Souls!

Every Station of our Pilgrimage has a fit Entertainment, and every Defect a proper Remedy.

Glory be, &c. *As it was*, &c.

PSALM IV.

BEHOLD He comes to us in the Symbols of Bread and Wine; who is indeed both God and Man.

He, whom the Seraphim prostrate adore, and fly with all their Wings to perform his Commands;

He, who came down to die for us Sinners, and ascended again above the highest Heavens;

Himself is there, and graciously stays our Coming, to receive our Prayers, and send us Home with a Blessing.

All the Faithful, that approach Him with prepar'd Hearts, feel the Virtue of his Divine Love;

Going out of Him to heal their Infirmities, and warm their Souls, and enflame their Affections.

And

And thus a lively Faith passes through the Veil, and confidently enters into the Holy of Holies.

A Faith that works by Love may enter, and fill itself with cœlestial Manna.

Behold, O LORD, we believe perfect by thy vigorous Grace our faint Endeavours.

Bring us where our dark Faith shall cease into Vision; and our Hope expire into full Enjoyment.

Where all our Affections shall be contracted into Love; and Love shall be extended to all Eternity.

Glory be, &c. *As it was*, &c.

We confess, we are bound to do many Things against our Will; why not believe some few above our Understanding?

Our Father &c.

At NOON.

How great is the Multitude of thy Loving-kindnesses, which Thou hast laid up for them that fear Thee?

PSALM V.

WHERE, O Thou boundless Ocean of Love, where will thy overflowing Streams stay their Course?

We, and our Ingratitude, strive to oppose Thee; but nothing can resist thine Almighty Goodness:

When

When the Impiety of Men was at the Height, and their treacherous Heads plotting to betray Thee:

Then did thy Wiſdom mercifully conſult to overcome our Malice with thy Bounty.

Immediately Thou contrivedſt an admirable Way, to invite all the World to a Feaſt of Miracles.

A Feaſt where thy Sacred Body ſhould be our Food, and thy precious Blood our Drink.

A Feaſt in which are continually wrought new Miracles of Love for us.

And, as if it had not been Love enough, to have given Thyſelf on the Croſs for us;

Thou haſt found out a Way to give thyſelf to us in the Holy Sacrament:

To unite us to Thyſelf with the moſt intimate Union that it is poſſible to conceive; and which we can better feel, than expreſs.

For what greater Mercy and Bounty can be extended to us, poor Mortals, than for our Redeemer to become the very Food of our Souls?

To become the Life, the Strength, the Support and Comfort of our Beings:

Nay, to become even one with me, and be unto me the very Soul of my Soul?

O LORD my GOD, this is ſo inconceivable a Bleſſing, this is ſo Divine a Union;

That the very Angels, who ſo much deſire to look into the great Myſtery of our Redemption;

Do crowd about our Altars, and with awful Admiration contemplate thy wonderful Condeſcenſion in it.

What Thanks then, gracious LORD, can I return Thee for thoſe Wonders of Love Thou haſt ſhewed to me a wretched Sinner; which thoſe bleſſed Angels above, who never ſinned, ſo much admire?

A Feaſt, where thy whole All-glorious Self is freely given to the meaneſt Gueſt.

A Feaſt of Peace, and Love, and incomparable Sweetneſs, to which thine own bleſt Mouth thus calleth us;

Come to Me all ye that labour for Holineſs, and are oppreſs'd under the Weight of your Sins.

Come to Me ye that hunger after Heaven, and thirſt to Drink at the Fountain of Bliſs:

Come to Me, and I will refreſh you with the Wine of Gladneſs, and the Bread of Life.

Come you that are weak, that you may grow ſtrong; and you that are ſtrong leſt you become weak.

Come you that have Leiſure, and here entertain your Time: Come you that are buſy, and here learn to ſanctify your Employment.

Come all, and gather freely of this cœleſtial Manna, and fill your Souls with the Food of Angels.

Glory be, &c. As it was &c.

PSALM VI.

THUS does our gracious LORD invite; and ſhall we go? Shall Sinners dare to ſit down at his Table?

Thus He invites, and ſhall we not go? Shall Wretches preſume to refuſe his Call?

Riſe then, my Soul, and take thy ſwifteſt Wings, and fly to the Preſence of this great Myſtery.

Soon as thou comeſt, bow low thy Head; and humbly adore thy bleſt Redeemer.

OUR GOD that comes ſo far to meet us, and brings along with Him a whole Heaven to entertain us.

Ariſe,

Ariſe, and leave the World behind Thee; and run with Gladneſs to ſalute thy LORD.

Enter the Palace of his glorious Reſidence, the Place where his Honour dwelleth.

There ſhall we ſee the Eternal Word, who deſcended from Heaven to become Man for us;

There we ſhall ſee the Prince of Peace ſacrifice Himſelf to reconcile us with his Father;

There ſhall we ſee, O ſtupendous Mercy! the Son of GOD with Food entertaining the Sons of Men.

Can we, believe the Wonders of this Myſtery, and not be raviſh'd with Admiration of thy Goodneſs?

Can we acknowledge thy ſupreme Veracity, and not believe this Wonder of thy Love?

What though our Eyes ſee nothing but Bread and Wine? Our Faith, yea Experience too, aſſure us, that thou art there alſo.

For, O the Joy, and overflowing Comforts, the Juſt find herein!

Producing nothing but Praiſes and Thankſgivings; but Love, and Joy, and Fear;

And Care of offending that bleſſed LORD, who meets them at this holy and myſterious Feaſt.

What earneſt Supplications do they make, that their LORD will take Poſſeſſion of their Hearts, and never depart from them more!

Let us not then refuſe to believe our GOD, becauſe his Mercies tranſcend our Capacities.

No, no, it is thy very Self, O bleſſed *Jeſu*; and it is thine own Light by which we ſee Thee.

And it is thine Holy Spirit the Comforter, by which we feel, and find Thee.

None but infinite Wiſdom could ever have invented ſo ſtrange and high a Myſtery.

None

None but an inconceivable Goodness, would ever have imparted so dear, and tender, and rich a Blessing.

Glory be, &c. *As it was*, &c.

PSALM VII.

LORD, who are we, unworthy Sinners, that thus Thou regardest our wretched Dust?

What is all the World compar'd to Thee; that thus Thou seemest to disregard Thyself?

It was for our Sakes, and to draw us up to thy Love, that Thou hast commanded us to commemorate, and represent thy Passion;

And present the Merits of it before thy Father on Earth, as thou dost present them to Him in Heaven.

It was for our Sakes, and to help the Infirmities of our Nature, that Thou didst appoint a commemorative Sacrifice,

Of that one Oblation of Thyself once offered upon the Cross; and Bread, and Wine so offered, and blessed, as Symbols of thy Body and Blood.

Blessed are the Eyes, O *Jesu*, that see Thee in these holy Signs; and blessed is the Mouth, that reverently receives Thee.

Blessed yet more is the Heart that desires thy Coming, and longs to see Thee in thy beauteous Self.

O Thou eternal LORD of Grace and Glory, our Joy and Portion in the Land of the Living!

What hast Thou there prepar'd for thy Servants, who bestowest such Pledges of thy Bounty here!

What dost Thou there reserve in thine own Kingdom, who givest us Thyself in this Place of Banishment!

How

How will thy open Viſion tranſport our Souls; when our dark Faith yields us ſuch Delights?

Nothing on Earth ſo ſweet as to kneel whole Hours before Thee, and one by one conſider thy innumerable Mercies.

What muſt it be in Heaven to ſhine continually before Thee; and all in One contemplate thy unſpeakable Goodneſs, and Glories?

O my adored Redeemer! when will that happy Day appear, when mine Eyes may behold Thee without a Veil?

When will the Clouds and Shadows paſs away; that thy Beams may ſhine on me in their full Brightneſs?

Object not againſt me, gracious LORD, that none can ſee thy Face, and live.

Thoſe Fears thy Love has changed, and all my Hope is now to live by ſeeing Thee.

Say not, O Thou mild and gracious Majeſty, if I approach thy Preſence I muſt die.

Rather inſtruct me ſo to die, that I may live for ever in thy Preſence.

Glory be, &c. *As it was*, &c.

O BOUNTEOUS LORD, the continual Supplier of thy Creatures with all convenient Suſtenance to advance our Growth, and Strength, 'till we are fit to take Heaven by Violence, and riſe at length to be eternal Enjoyers of thyſelf: Fix, we beſeech Thee, our Eyes, and Adoration on that open Hand, which thus graciouſly gives us our daily Bread. And grant that the wonderful Feaſt of thy Son's Body and Blood may duly ſanctify our Taſtes to all other thy Bounties, that they may only reliſh, and feed upon thy dear Love to us, through the ſame our LORD *Jeſus Chriſt*. *Amen.*

In the AFTERNOON.

Whither O my GOD, *should we wander, if left to ourselves? Where should we fix our Hearts, if not directed by Thee?*

PSALM VIII.

UNHAPPY Man! at first created just; as every Work comes fair from Hands of GOD.

At first endowed with Dominion over the Earth, and, which was more, with Dominion over thyself.

At first not only made sole LORD of Paradise; but Heir Apparent of the Heaven of Heavens.

All this was lost by one rash Act of thine; disobeying the Law of thy wise Creator.

All this, alas! we lost by thy Transgression, which brought in Sin, and Death, and universal Misery.

Our Bodies were depraved by thy Distemper; and our Souls by such depraved Bodies.

Our Senses quickly rebelled against Reason; and both together conspired against Grace.

Dulness, and Ignorance over-spread the World; Error and Vice possest Mankind.

The Law they observed was their own unruly Appetite; and the Deity they worshipped, the Work of their own Hands

Even the selected People of the true GOD; the favourite Nation of the Almighty Providence:

They

They who were brought out of *Ægypt* with ſo many Wonders; and ſeated in a Country flowing with Milk and Honey.

They who had ſeen the Sea divide before them; and ſtand on each Side as a Wall to defend them:

They who had taſted the Quails, and the Manna from Heaven; and drunk of the Streams that came guſhing out from the Rock:

Even they forgot their great Deliverer; and ſet up for their GOD a Golden Calf.

Thus lay the miſerable World, all covered with Darkneſs, and with the thickeſt Miſts of groſs Idolatry.

Thus had poor Man quite loſt his Way; and all he could do was to wander up and down a while.

'Till when his few vain Years were ſpent, He ſuddenly deſcended into everlaſting Sorrows.

This moved thy Pity, gracious LORD! who often art found by thoſe that ſeek Thee not.

Who never withdraweſt thy Hand in Time of Need; but conſtantly ſupplieſt us in all our Diſtreſſes

This moved thy Pity to undertake our Relief; o come down Thyſelf to dwell amongſt us.

To reſcue the deluded World from Idolatry, and call Men from Darkneſs to thy marvellous Light.

Thou cameſt firſt to thine own, and didſt dwell among them, that they might ſee thy Glory:

The Glory as of the only begotten Son of GOD, that GOD-Man, GOD manifeſted in Fleſh, whom they might ſafely worſhip.

But Thou muſt again aſcend into thy Father's Boſom, to prepare a Place for thy faithful Followers.

Yet even then, O Thou wiſe and infinite Goodneſs! Thou didſt not wholly forſake our Earth; Thou didſt not leave us Comfortleſs.

But didſt both ſend thy Holy Spirit to guide, and comfort us; and give Thyſelf in the Holy Euchariſt to feed and nouriſh our hungry Souls with that Sacramental Food.

Still Thou art really Preſent to us in that holy Myſtery of Love; hence we offer up our Devotions in it, with our utmoſt Reverence, Wonder, and Love.

We know it is impoſſible to adore, and love our GOD too much; O that it were poſſible to love, and admire Him, and adore Him enough.

Glory be, &c. *As it was*, &c.

Bleſſed be thy Providence, O GOD, *that ſo tenderly nurſes up the Church that it may ſtill grow in ſo new Degrees of Perfection.*

PSALM IX.

LORD, what a happy Change has thy Coming wrought! what glorious Effects has thy Doctrine produced?

Once in a populous City not Ten that were juſt! and on the whole Earth but Eight that were ſaved!

But O what an happy Change did thy Coming work in the World! O what glorious Effects in a little while did thy Doctrine produce!

When by thy abundant Grace, Thouſands with a ſtrong, and vigorous Love, ran ſwiftly after Thee in the Ways of thy Commands.

Now we ſee Kings, and mighty Nations ſubmit to Thee; and hope e're long that all the World will adore Thee.

Whence could this ſtrange Improvement come? Whence could all thoſe Bleſſings ſpring?

But

But from thy Holy Life, O bleſſed *Jeſus*, and the infinite Merits of thy painful Death!

Both which are united, and the Fruits thereof abridged, in this Holy Sacrament of thy bleſſed Body and Blood.

Theſe ſacred Things, thy Word, and Sacraments breed in us, not only profound Veneration, and Adoration to Thee:

But alſo a great and due Reſpect to thy Paſtors, and Prieſts; the Diſpenſers thereof.

Theſe ſaving Myſteries keep alive our dear Redeemer's Death; and apply to our Souls all the Merits of his Paſſion.

Theſe fill our Hearts with heroick Courage; to do, and ſuffer for the Name of *Jeſus*.

Theſe are the Food of Faith, and Hope, and Love, which fit us for eternal Happineſs.

O bleſt Memorial of my Saviour's Love, and faithful Seal of all his Promiſes!

If I forget to ſing of Thee, let my Tongue cleave to the Roof of my Mouth.

If I forget to meditate on Thee, let my Head forfeit its Power to think.

All the ſhort Time that I remain in thy Preſence, I will wholly imploy to adore thy Majeſty.

Thee will I bleſs, for all thy Mercies; to Thee will I open all my Neceſſities.

Begging thy Pardon for my paſt Offences, and thy gracious Aſſiſtance for the Time to come.

Imploring the Preſervation of thy Church, and thy Bleſſing upon all the World.

O ſpotleſs Lamb, once ſlain for us on the Croſs; and duly commemorated on, and communicated to us at thy Holy Altar:

Be Thou our powerful Advocate with thy Heavenly Father; and ſolicite by thy Merits, his Mercy for us.

Offe thyſelf before his Throne, and turn away the Wrath we deſerve for our Sins.

So Slaves are reſcued from their Chains, and Priſoners from the Doom of Death.

Whilſt they appeaſe their offended King, with the pleaſing Remembrance of his beloved Son.

And ſo we hope, and infinitely more; from the infinitely greater Mediation of *Jeſus*.

If Thou, O LORD, ſhalt thus reſtore our Liberty, and cloath thy Servants with the Robes of thy Righteouſneſs:

Then ſhall we delight to be ſtill in thy Preſence; and follow Thee, O Lamb of GOD, whitherſoever Thou goeſt.

Wherever Thou art, we will never forſake Thee; and wherever we are, our Hearts ſhall always be with Thee.

Neither Death, nor Life, nor Angels, nor Principalities, nor any of the Powers either of this or the inviſible World, nor indeed any other Creatures whatever;

Shall be ever able, we firmly hope, to ſeparate us from Thee; or diminiſh that Love which draws us after Thee, O GOD of our Life!

Glory be, &c. *As it was*, &c.

PSALM X.

AND does our glorious GOD not only viſit; but dwell perpetually with us Men upon Earth?

He whom the Heaven of Heavens cannot contain; does He make his Reſidence in our little Tabernacles?

Where are you, ye Holy Angels, that you fly not ſwiftly down, and in your whiteſt Robes attend your LORD?

Where

Where are you, ye careleſs Men, that you run not quickly hither; and with your loweſt Homage bow to your King?

Who though He ſhines out clear to the Bleſſed above; and the Beams of his Glory ſtrike bright upon their Faces:

Yet have his Mercies to us far more of Miracle, far more of Care, and tender Providence.

Whilſt He not only is pleas'd to be among us, but condeſcends to become even one with us.

While He is not only our God to go before us; but our very Food to enter into us.

O Soul redeemed by the Blood of *Jeſus*; and nouriſhed with the Fleſh and Blood of his ſacred Body;

Why melt you not away into Tears of Joy, for being ſo regarded by the King of Heaven?

Why not at leaſt diſſolve ye into Tears of Sorrow, for ſo little regarding Him?

Who will not tremble with loving Reverence, that ſtands in the Sight of ſo great a Majeſty?

Who can forbear to be tranſported with Joy, that thinks in himſelf, I am a Gueſt at the Table of my God?

Who can contain the Overflowings of his Heart, whileſt his Breaſt can ſay, I have the Honour to be entertained by my God?

My great and glorious God, who merely out of Love, thus gives me Himſelf in a Myſtery of Grace, and leaves me the Pledges of my Salvation.

O infinite Sweetneſs! how good is it for us to be here, and as it were behold our Lord tranſfigured before us!

Here let us make a Thouſand Tabernacles; One, O my *Jeſus*, for Thee, and One for each of us.

That

That in our little Tents we may dwell about Thee; and ſing, and bow, and rejoice before Thee.

What ſhould the Captive wiſh but Liberty, and the weary Pilgrim but to be at Reſt?

What ſhould the Sick deſire but Health; and what can I, but to be with my GOD?

But have I conſider'd how chaſte thoſe Eyes ſhould be, which go to behold the GOD of Purity?

Have I conſidered how clean that Mouth ſhould be, which preſumes to eat the Bread of Heaven?

But moſt, how cœleſtial that Soul ſhould be; which aſpires to an Union with the Body of our LORD?

Look, look, my Heart, look well into Thyſelf; and ſtrictly ſearch every Corner of thy Breaſt.

Alas! How poor, and dull, and empty are we! How infinitely unworthy of ſo Divine a Myſtery?

Yet are we called by Him that can command; by Him that ſees, and pities our Miſeries.

He bids us come, He will ſurely receive us; and with his bounteous Fulneſs ſupply our Defects.

Go then my Soul, go to that ſacred Table, and take thy Part of that delicious Banquet.

Go all enflamed with Love, and Joy, and Hope; and quench thy Holy Thirſt at that Spring of Bliſs.

When Thou haſt taſted the Sweetneſs of thy GOD, and feeleſt his Heavenly Streams flow gently on thee.

Open thy happy Breaſt, and ſuck thoſe Waters in; and let them freely run over all thy Powers.

Let them ſoak deep to the Root of thy Heart, and turn the barren Heath into a fruitful Land.

Fruitful

Fruitful in holy Thoughts, and pious Words; fruitful in good, and juſt, and charitable Deeds:

Fruitful to thyſelf in thine own Improvement; fruitful to others in thy good Example.

No more Ingratitude to ſo gracious a GOD; no more Neglect of ſo glorious a Majeſty.

Away falſe Pleaſures, Sin and Vanity; for the GOD of Holineſs hath touch'd my Heart.

He has Himſelf gone in and taken full Poſſeſſion, and ſealed it up for his own Service.

Glory be, &c. *As it was*, &c.

In the EVENING.

PSALM XI.

WHO will give me this happy Favour, that I may find my GOD alone?

That I may find Him in the Silence of Retirement, where the Noiſe of this World can no Way interrupt us:

And that my GOD may ſpeak to me, and I to Him, as deareſt Friends converſe together:

That I may unfold before Him all my Wants, and freely aſk his Counſel.

What ſhall I do, O my gracious LORD, to be happy here? What ſhall I do to be happy hereafter?

Nature already has thus far taught me, that in all I undertake I ſhould ſeek my own Good.

Only I have Cauſe to fear I may miſtake that Good, and ſet up an Idol inſtead of Thee:

Unleſs my GOD vouchſafe to inſtruct me, and ſhew my Soul its true Felicity.

Hark!

Hark! how the Eternal Wisdom gives thee Advice! And let every Word sink deep into thy Soul.

"Seek with thy first Endeavour the Kingdom of "Heaven, and all Things else shall be added to thy "Wish.

"Love with thy whole Affections the Enjoy-"ment of thy GOD; and all Things else shall "conspire to thy Happiness."

These, my Lips confess, are excellent Truths; but when, O my GOD, shall my Life confess them?

When shall I perfectly overcome my Passions, and guide them so that they may draw me to thy Light?

While they are mine, alas! I cannot govern them; behold, LORD, I offer them all to Thee.

Check Thou their lawless Motions by thy Grace, lest they carry me away from my Duty.

Wean Thou my Heart from the Follies of this World, and quicken its Appetite to thy solid Joys:

That I may hunger and thirst perpetually after Thee, and those glorious Promises Thou hast made to thy Servants:

That my whole Soul may seek Thee alone; since Thou alone art all my Heaven.

Glory be, &c. *As it was*, &c.

PSALM XII.

WHEN, O my Soul, shall thy GOD find thee alone; free from those busy Thoughts that fill thy Head?

O with what ready Love would He then instruct thee, and let thee into his blessed Secrets!

Himself would become thy familiar Guest, and dwell with Thee in thy perpetual Joy.

LORD,

LORD, Thou muſt enter firſt, and chaſe thoſe Fancies away, and conſecrate my Soul a Temple to Thyſelf.

Take Thou entire Poſſeſſion, and hold it faſt for ever; and ſuffer not the Enemies of my Peace to return.

Sit Thou as ſovereign King, and abſolutely command; for thy Government is mild, and thy Rewards are infinite.

What haſt Thou promiſed, gracious LORD, to him that receives Thee with an humble Love?

All that is contained in thoſe ſweet and myſtick Words; *He dwells in me, and I in Him.*

O bleſſed Words, if once my Soul can ſay, *He dwells in me, and I in Him!*

He is my Refuge in all Temptations! He is my Comfort in all Diſtreſſes!

He is my Security againſt all my Enemies! He dwells in me, and I in Him!

What can an infinite Bounty give greater than Itſelf? And what can an empty Creature receive greater than his GOD?

O glorious GOD, my Life, my Joy, and the only Center of all my Hopes!

Were my unſteady Soul once united to Thee; or once had reliſhed the Sweetneſs of thy Preſence: How would all other Company ſeem dull and tedious, and the whole World be bitter to my Taſte!

How would my Thoughts cleave faſt to Thee, and gladly ſeal thine everlaſting Covenant!

If Thou, O LORD, wilt dwell with me, my Heart ſhall continually attend on Thee.

Night and Day will I ſing thy Praiſes, and all my Life long adore thy Mercies.

Glory be, &c. *As it was*, &c.

PSALM

PSALM XIII.

THOU art my only Hope, O bleſſed *Jeſus*; and thy Favour alone is *all Things* to me.

In Thee I find the Providence of a Father, and the tender Kindneſs of an indulgent Mother.

In Thee I enjoy the Protection of a King, and the rare Fidelity of a conſtant Friend.

In Thee I poſſeſs whatſoever I want; and thy Fulneſs exceeds even my utmoſt Deſires.

Thou art, O *Jeſus*, my GOD, and all Things; what can I think, or wiſh for more?

Already enough is ſaid for them that love, and know the Value of thoſe precious Words.

Sweet Words, *my* GOD, *and all Things!* ſweet in Exceſs to thoſe that taſte them.

Not to the corrupted Palates of the World, who reliſh Nothing but the Food of Senſe.

Words that revive the fainting Mind, and fill its darkeſt Thoughts with Light and Joy.

O may theſe bleſſed Words dwell on my Tongue, and live for ever in my faithful Memory!

Wherever I am in this inconſtant World, and whatever Buſineſs entertains my Hands,

Still let my inward Eye look up to Thee, and fix its Sight on thy glorious Face;

Still may I wiſh and long for that happy Day, which opens to my Soul ſo bleſt a View:

Where I ſhall ſee, and no longer darkly believe, *that Thou, O* LORD, *art my* GOD, *and all Things.*

Glory be, &c. As it was, &c.

THE

THE Office for FRIDAY.

MORNING PRAYER.

Come, let us adore our GOD *that redeem'd us.*

PSALM I.

WHEN we had sold ourselves to Sin, and were all become the Slaves of *Satan*, our blessed *Jesus* descended from Heaven, and brought a vast Price to buy out our Freedom.

Come, let us adore our GOD *that redeem'd us.*

The Price was no less than his own dearest Blood, which He plentifully shed on the holy Cross, depositing so his inestimable Life, to rescue us Sinners from eternal Death.

Come, let us adore our GOD *that redeem'd us.*

Let us conſecrate this Day to his ſacred Memory, and tenderly compaſſionate his unparallelled Sufferings; repenting from our Hearts of our many Sins, and thankfully admiring his infinite Mercies.

Come, let us adore our GOD *that redeem'd us.*

Let us wean our Minds from unbecoming Delights, and mortify our Senſes with a prudent Reſtraint; that, carried on the Wings of Faſting and Alms, our Prayers may mount up more ſwiftly to Heaven.

Come, let us adore our GOD *that redeem'd us.*

Glory be, &c. *As it was*, &c.

PSALM II.

MY GOD, who can complain of doing too much, if they conſider the Labours of *Jeſus?*

Thoſe painful Labours He ſo freely undertook, and mildly ſtoop'd to his humble Taſk.

When He might have flown on the Wings of Cherubim, He choſe to walk with us Worms in the Duſt.

When He might have commanded Manna from Heaven, in the Sweat of his Brows He would eat his Bread.

When He might have made the Angels his Foot-ſtool, He rather became the Servant of his Parents.

Living with them in their little Cottage, and readily obeying even their leaſt Command.

There in that humble Privacy He increaſed in Wiſdom, and grew in Favour both with GOD and Man.

O that the ſame ſweet Spirit of Grace might draw our Minds, O LORD, to Thee!

O

O that we could in every Paſſage of our Lives, ſtill actually reflect on the Example of Thine!

Thy Retirements were filled with holy Speculations, and in the Midſt of Buſineſs thy Life was free for Heaven.

Thy Converſe with others miſpent no Time, but beſtow'd every Moment in excellent Charity:

To inſtruct the Ignorant; to reduce the Deceived; to comfort the Afflicted, and heal the Diſeaſed;

To convince the Froward, and abſolve the Penitent, and perſuade all the World to be truly happy.

It was thy Meat and Drink to do thy Father's Will; O make it ours to perform Thine:

Make us in every Action ſtill think on Thee, what Thou wouldſt counſel us to do.

What Thou Thyſelf wouldſt do, O bleſſed *Jeſus*, if Thou again wert here amongſt us.

And when we thus have learnt our Duty, LORD make us do what Thou haſt made us know.

Glory be, &c. As it was, &c.

PSALM III.

MY GOD, who can repine at ſuffering too much, if they remember the Afflictions of *Jeſus*?

Thoſe many Afflictions He ſo patiently endured, and bore with Silence all their Weight.

Even from his humble Cradle in the Manger of *Bethlehem*, to his bitter Croſs on the Mount of *Calvary*.

Sometimes abandoned by his deareſt Friends, and left alone among all his Diſcomforts:

Sometimes purſued by his fierceſt Enemies, and made the common Mark of all their Spite:

Sometimes they plot to snare Him in his Words, and enviously slander his miraculous Deeds:

Sometimes tumultuously they gather about Him, to gaze at, and abuse this Man of Sorrows:

Sometimes they furiously seize on his Person, and hale and drag Him along the Streets:

At last they all conspire to take away his Life, and condemn Him to a sharp and cruel Death.

Have you not seen a harmless Lamb stand silent in the Midst of ravening Wolves?

So stood the Prince of Peace and Innocency, compassed with a Rout of savage *Jews*.

When they provoked Him with their utmost Malice, He pleaded their Excuse; and when they murdered Him, He earnestly prayed for their Pardon.

O strange Ingratitude of human Nature; thus barbarously to crucify the World's Redeemer!

O admirable Love of the World's Redeemer; thus patiently to die for human Nature!

Say now, my Soul, for whom thy dearest LORD endured all this, and infinitely more.

Canst thou complain of thy little Troubles, when the King of Glory was thus afflicted?

Canst thou complain of a meanly furnished House, when the Son of GOD had not where to lay his Head?

We wear the Badge of a crucified Saviour; and shall we shrink back at every Cross we meet?

We believe in a LORD that was crowned with Thorns; and shall we abide to tread on nothing but Roses?

Before our Eyes, O *Jesus*, we see Thee humble and meek; and shall thy Servants be proud and insolent?

We see Thee travel up and down, poor and unregarded; and shall thy Followers strive to be rich and esteemed?

Thy Labours were maliciously slandered; and shall not our Faults be reproved?

O how unlike are we to that blest Original, who descended from Heaven to become our Pattern!

How do we go astray from the sacred Path, which the holy *Jesus* traced with his own Steps!

Pity, O Redeemer! the Infirmities of thy Children; strengthen with thy Grace our fainting Hearts.

Arm us, O glorious Conqueror of Sin and Death! against all the Fears and Terrors of the World.

Arm all our Powers with those celestial Virtues, of Faith, and Hope, and invincible Love;

That we may still go on, and resolutely meet whatever stands in our Way to Heaven.

Since we must suffer as Christians, and deserve to suffer as Sinners; LORD, let us bear our Sufferings as becomes thy Servants.

Glory be, &c. *As it was,* &c.

Unworthy are we, O LORD, *of the least of thy Favours; O let thy Passion make us worthy of the greatest.*

PSALM IV.

MY GOD, when I consider what Thou hast suffered for us, and what we have done against Thee;

I am amazed at the Wonders of thy Goodness, and confounded at the Vileness of our Misery.

Our Sins were the Cause of thy cruel Death, yet still we permit them to live in us.

We entertain the worst of thy Enemies, and treacherously lodge them in our own Bosoms.

Preferring a petty Interest before thy Heaven, and transitory Pleasure before eternal Felicity.

Many, we confess, are the Follies of our Life, and our Consciences tremble at them.

Many are the Times Thou hast graciously pardon'd us; and still we relapse, and abuse thy Clemency.

The Memory of our Transgressions is bitter unto us, and the Thought of our Ingratitude extremely afflicts us.

But is there, O holy *Jesus*, any Stain so foul, which thy precious Blood cannot wash away?

Is there any Number of Sins so vast, to exceed the Number of thy Mercies?

O no; Thou canst forgive more than we can offend; but Thou wilt not forgive, unless we fear to offend.

Unless we seek to Thee for Peace and Reconciliation, and humble ourselves in thy holy Presence.

Wherefore behold, O LORD, we fall down at thy crucified Feet, and there ask Pardon for our perverse Affections.

Reverently we kiss thy pierced Hands, and implore Forgiveness for wicked Actions.

All we can offer thy offended Majesty is only an humble Eye bathed in Tears, and a penitent Heart broken with Contrition:

Only a firm Resolve to change our Lives, and even all this we must beg of Thee.

O Thou, our gracious and indulgent LORD! who freely pardonest all that truly repent;

Who givest Repentance to all that ask, and invitest all to ask, by promising to give;

Make us look seriously in our own Breasts, and heartily lament our many Failings.

Make us search diligently for our Bosom Sins, and strive to cast them out with Prayer and Fast-

Open

Open Thou, O LORD, our Lips to accuse our Crimes; that we blush not to confess, what we feared not to do.

Correct our past Sins with the Works of Repentance, that the Stains they leave may be quite taken away.

Preserve us hereafter with thy powerful Grace, that no Temptation surprize or overcome us.

Extend thy Mercy, O LORD, over all our Works, since Thyself hast declared it is above all thine own.

Glory be, &c. As it was, &c.

MY GOD! never let me rely upon any outward Performances, so as to neglect the Improvement of my Mind; lest my Fasting become an unprofitable Trouble, and my Prayer a vain Lip-labour. *The Soul and the Body make a Man, and the Spirit and Discipline make a Christian.* Never let me so pretend to inward Perfection, as to slight the outward Observances of Religion; lest my Thoughts grow proud and fantastick, and all my Arguments but a Cover for Licentiousness.

O GOD, who by our great Master's Example, hast taught us what Labours and Sufferings Heaven deserves, and that we are to take it by Force; confound in us, we humbly beseech Thee, the nice Tenderness of our Nature, which is averse to that Discipline and Hardship we ought to endure, as Disciples and Soldiers of *Jesus Christ*; help us in our Way thither, by Self-denial and Mortification, for the Sake of our LORD *Jesus Christ*, who liveth and reigneth with Thee and thy Holy Spirit, ever one GOD, World without End. *Amen.*

All

At NOON.

Come, let us glory in the Croſs of our LORD Jeſus Chriſt, *in whom is our Life, and Health, and Reſurrection.*

PSALM V.

SHALL we rejoice, my Soul, To-day? Shall we not mourn at the Funeral of our dear Redeemer?

Such, O my LORD, was the Exceſs of thy Goodneſs, to derive Joys for us from thine own Sorrows.

Thou forbadeſt thy Followers to weep for Thee, and reſervedſt to Thyſelf alone the Shame and Grief.

Thou inviteds all the World to glory in thy Croſs, and commandeſt us to delight in the Memory of thy Paſſion.

Sing then all you dear-bought Nations of the Earth; ſing Hymns of Glory to the holy *Jeſus*.

Sing every one who pretends to Felicity; ſing immortal Praiſes to the GOD of our Salvation:

To Him, who for us endured ſo much Scorn, and patiently received ſo many Injuries:

To Him, who for us ſweat Drops of Blood, and drank the Dregs of his Father's Wrath:

To the Eternal LORD of Heaven and Earth, who for us was ſlain by the Hands of the Wicked;

Who for us was led away as a Sheep to the Slaughter; and, as a meek Lamb, opened not his Mouth.

Whither,

Whither, O my GOD, did thy Compaſſions carry Thee? How did thy Love prevail with Thee?

Was it not enough to become Man for us; but muſt Thou expoſe Thyſelf to all our Miſeries?

Was it not enough to labour all thy Life; but muſt Thou ſuffer even the Pains of Death for us?

Thou ſufferedſt them to expiate for our Sins, and purchaſe eternal Redemption for us.

Thou ſaweſt our Fondneſs of Life needed thy parting with it, to reconcile us to Death.

Thou ſaweſt our Fear of Sufferings could no Way be abated, but by freely undergoing them in thine own Perſon.

O bleſſed *Jeſus*, whoſe Grace alone begins, and ends, and perfects all our Hopes!

How are we bound to praiſe thy Love! How infinitely obliged to adore thy Goodneſs!

At any Rate Thou wouldſt ſtill go on, to heal our weak and wounded Nature.

Even at the Price of thine own dear Blood, Thou wouldſt finiſh for us the Purchaſe of Heaven.

Glory be, &c. As it was, &c.

PSALM VI.

AWAKE, my Soul, and ſpeedily prepare thy richeſt Sacrifice of humble Praiſe.

Awake, and ſummon all thy Thoughts, to make Haſte and adore our great Redeemer.

For now it is Time we ſhould reverently go, and offer our Hearts at the Foot of his Croſs.

Thither let us fly from the Troubles of the World; there let us dwell among the Mercies of Heaven.

Under the Shade of that Tree let us kneel, and often look up to our deareſt LORD.

Let

Let us remember every Paſſage of his Love, and be ſure that none eſcape our Thanks.

Let us compaſſionate every Stroke of his Death, and one by one ſalute his ſacred Wounds.

Bleſſed be the Hands that wrought ſo many Miracles, and were ſo barbarouſly bored with cruel Nails.

Bleſſed be the Feet that ſo often travelled for us, and were at laſt unmercifully faſtened to the Croſs.

Bleſſed be the Head that was crowned with Thorns, the Head that ſo induſtriouſly ſtudied our Happineſs.

Bleſſed be the Heart that was pierced with a Spear, the Heart that ſo paſſionately loved our Peace.

Bleſſed be the entire Perſon of our crucified LORD; and may all our Powers join in his Praiſe.

In thy eternal Praiſe, O gracious *Jeſus!* and the raviſhing Thoughts of thy incomparable Sweetneſs.

O what Exceſs of Kindneſs was this! What ſtrange Extremity of Love and Pity!

The LORD is ſold, that the Slave may go free; the Innocent condemned, that the Guilty may be ſaved.

The Phyſician is ſick, that the Patient may be cured; and GOD Himſelf dies, that Man may live.

Tell me, my Soul, when firſt Thou haſt well conſidered, and look'd about among all we know;

Tell me, who ever wiſh'd us ſo much Good? Who ever loved us with ſo much Tenderneſs?

What have our neareſt Friends done for us, or even our Parents, in Compariſon of this Love?

No leſs than the Son of GOD came down to redeem us; no leſs than his own Life was the Price paid for us.

What can the Favour of the whole World promiſe us, compared to his miraculous Bounty?

No

No leſs than the Joy of Angels are become our Hope; no leſs than the Kingdom of Heaven is made our Inheritance.

Glory be, &c. *As it was*, &c.

PSALM VII.

TO Thee, O GOD, we owe our whole Selves, for making us after thine own Image.

To Thee, O LORD, we owe more than ourſelves, for redeeming us with the Death of thine only Son.

Nor were our Ruins ſo ſoon repaired, as at firſt our Being was produced.

Thy Power to create us ſaid but one Word, and immediately we became a living Soul:

But thy Wiſdom to redeem us, both ſpake much, and wrought more, and ſuffered moſt of all.

To redeem us He humbled Himſelf to this low World, and the Infirmities of this miſerable Nature.

He patiently endured Hunger and Thirſt, and the malicious Affronts of enraged Enemies.

How many Times did He hazard his Life, to ſuſtain with Courage the Truths of Heaven!

How many Tears did He tenderly weep, in Compaſſion of his blind ungrateful Country!

How many Drops of Blood did He ſhed in the doleful Garden, and on the bitter Croſs!

The Croſs, where after three long Hours of Grief, and Shame, and intolerable Pains;

He meekly bow'd his fainting Head, and in an Agony of Pain yielded up the Ghoſt.

So ſets the glorious Sun in a ſad Cloud; and leaves our Earth in Darkneſs and Diſorder:

But

But goes to ſhine immediately in the other World; and ſoon returns again, and brings us Light.

And ſo doſt Thou, O LORD, and more; thy very Darkneſs is our Light.

It is by thy Death we are made to live, and by thy Wounds our Sores are healed.

O my adored Redeemer, who tookeſt upon Thee all our Miſeries, to impart to us thine own Felicities!

Can we remember thy Labours for us, and not be convinced of our Duty to Thee?

Can our cold Hearts recount thy Sufferings, and not be enflamed with the Love that ſuffered?

Can we believe our Salvation coſt Thee ſo dear, and live as if to be ſaved were not worth our Pains?

Ungrateful we! How do we ſlight the Kindneſs of our GOD? How careleſsly comply with his gracious Deſign?

For all his Gifts He requires no other Return, than to hope ſtill more, and deſire ſtill greater Bleſſings.

For all his Favours He ſeeks no other Praiſe, than our following his Steps to arrive at Glory.

O glorious *Jeſus!* behold to Thee we bow, and humbly kiſs the Duſt in Honour of thy Death.

Behold thus low we bow, to implore thy Bleſſings, and the ſure Aſſiſtance of thy ſpecial Grace.

That we may wean our Affections from all vain Deſires, and clear our Thoughts from all impertinent Fancies.

Then ſhall our Lives be entirely dedicated to Thee, and all the Faculties of our Souls to thy holy Service.

Our Minds ſhall continually ſtudy thy Knowledge, and our Wills grow every Day ſtronger in thy Love.

Glory be, &c. *As it was*, &c.

O God, who didſt ſeverely puniſh our firſt Parents, for eating the forbidden Fruit, and haſt ſo often recommended us the neceſſary Duties of Abſtinence and Faſting! Grant, we beſeech Thee, that by obſerving diligently thy holy Diſcipline, propoſed to us in thy Laws, we may correct our Levities, and revenge our Exceſſes, and ſubdue our irregular Appetites, and fruſtrate the the Temptations of the Enemy, and ſecure our Perſeverance, and daily proceed to new Degrees of Virtue and Devotion, 'till in the End of our Lives we receive the End of our Labours, the Salvation of our Souls, through our Lord *Jeſus Chriſt*. *Amen.*

In the AFTERNOON.

PSALM VIII.

Lord, how the World requites thy Love! How ungrateful are we to thy bleſſed Memory!

We negligently forget thy ſacred Paſſion; or rather, our Sins renew thy Sufferings.

While we deprive others of their Right; what do we but diveſt Thee of thy Cloaths?

While we delight in Strife, and Schiſms; what do we elſe but rend thy ſeamleſs Coat?

If we deſpiſe the leaſt of thy Servants; are we not as ſo many *Herods* that ſcorn Thee?

If we for Fear proceed againſt our Conſcience, how are we better than *Pilate* that condemned Thee?

By forſaking thy Will to follow our own; do we not chuſe a Murderer before Thee;

By retaining ſharp Anger, or bitter Malice, do we not give Thee Vinegar and Gall to drink?

By ſhewing no Mercy to the Poor and Afflicted, do we not paſs by thy Croſs, as Strangers unconcerned?

Thus we again crucify the LORD of Glory, and put Him afreſh to an open Shame.

Is this the Duty we pay to the ſacred Memory of our dear Redeemer?

Are theſe the Thanks our Gratitude returns that ſtrange Exceſs of our Saviour's Love?

When we ſat in Darkneſs He took us by the Hand, and led us unto his own Light.

We ſought not Him, but He came from far to find us; we looked not towards Him, but his Mercy called after us.

He called aloud in Words of Tenderneſs; why will ye periſh, O ye Children of Men?

Why will ye run after empty Trifles, as if there were no Joys above with Me?

Return, O ye dear-bought Souls, and I will receive you; repent, and I will forgive you.

Behold, O bleſſed *Jeſus*, to Thee we come; and on thy holy Croſs faſten all our Confidence.

Never will we unclaſp our faithful Hold, 'till thy Grace has ſealed the Pardon of our Sins.

Never will we part from that Standard of Hope, 'till our troubled Conſciences be diſmiſſed in Peace.

There will we ſtand, and ſigh, and weep; and every one humbly ſay, to thy Mercy;

Jeſus, my GOD, I ſuffer Violence; anſwer, I beſeech Thee, O anſwer Thou for me.

Glory be, &c. *As it was*, &c.

PSALM

PSALM IX.

BE ſilent, O my Soul, and thy LORD will anſwer for thee; be content, and He is thy Security.

Be innocent, and He will defend thee; be humble, and He will exalt thee.

He will forgive thee all thou repenteſt of, He will beſtow on thee more than thou aſkeſt.

Never let us fear the Favour of our GOD; if we can but eſteem, and deſire it.

He that ſo freely gave us Himſelf, will He not with Himſelf give us all Things elſe?

Is not his painful Life, and bitter Death a ſufficient Pledge of his Love to us?

Is not his infinite Love to us a ſufficient Motive of our Duty to him?

A Duty to which we are ſo many Ways obliged; and wherein our Eternity is ſo highly concerned.

Surely they have little Faith, and far leſs Hope, who doubt the Mercies of ſo gracious a GOD!

Mercies confirmed by a thouſand Miracles, and dearly ſealed with his own Blood:

That innocent Blood, which was ſhed for us; to appeaſe the Wrath of his offended Father.

O bleſt, and all-redeeming Blood, which flowed ſo freely from the Source of Life.

Bathe our pollutted Souls in thy clear Streams, and puge away all our foul Impurities.

Cleanſe us, O merciful LORD, from our ſecret Faults, and from thoſe darling Sins that moſt abuſe us.

Waſh off the Stains our Malice has cauſed in others, and thoſe which our Weakneſs has received of them.

Let not them periſh by our Occaſions, nor us be undone by theirs.

But let our Charity aſſiſt one another, and thy Clemency pardon us all.

Pardon, O gracious *Jeſus*, what we have been; with thy holy Diſcipline correct what we are!

Order by thy Providence what we ſhall be; and in the End crown thine own Gifts.

Glory be, &c. *As it was*, &c.

PSALM X.

SHOULDST Thou, O LORD, have dealt with us in Rigour; we had long ſince been ſentenced to eternal Death.

Long ſince our guilty Souls had been ſnatched away, and hurried down to everlaſting Torments.

But thy gracious Mercy has reprieved our Lives, and given us Space to work out our Pardons.

Now is the Time of Acceptance with Thee; now is the Day of Salvation for us.

Now let us mourn our former Offences, and bring forth Fruits meet for Repentance.

If we, O *Jeſu*, have hitherto perſecuted Thee, and with our Sins nailed Thee to the Tree of Death:

Now let our whole Endeavours attend thy Service, and loyally aſpire to our LORD.

Let us aſcend to the Mount of *Calvary*, and as often as we go, kiſs thy holy Steps.

We kiſs thy Steps when we love thy Way; and humble ourſelves, and follow Thee.

Let us there on our Knees approach thy Croſs; and reverently cover thy naked Body.

We cover Thee, when our Charity cloaths thy Servants; and hides the Infirmities of thy little ones.

Let us there, with the tendereſt Care, unfaſten the Nails, and gently draw them out of thy Hands and Feet.

We draw them out when we freely obey thy Will, and looſen our Affections from cleaving to the World.

LORD, when we have thus reſcued Thee, and placed Thee again in thy Throne of Glory:

Inſtead of Thyſelf, nail Thou us to thy Croſs; who deſerve what Thou didſt endure.

Crucify our Fleſh with the Fear of Thee, and give us our Portion of Sorrow here.

Crucify the World to us, and us to the World; that dead to it, we may live to Thee.

At leaſt live Thou in us, O holy *Jeſu*, and fit our Souls for ſo glorious a Gueſt.

Enter into our Hearts, and fill them with Thyſelf, that no Room be left for any Thing but Thee.

One only Hope we have, thy Care of us; one only Fear, the Neglect of ourſelves.

Glory be, &c. *As it was*, &c.

O GOD, who at the Price of thy only Son's laſt Drop of Blood upon the Croſs, haſt won our Hearts from this Life, and all the Goods of it, to the ſole Purſuit and Hopes of Thyſelf in Eternity: Poſſeſs, we beſeech Thee, and abſolutely diſpoſe of what Thou haſt ſo dearly paid for, mortifying us to this World, and confirming our Courage, to fight manfully under the Banner of our crucified Saviour; that we may be able to ſtand the Shock of all Temptations, and nothing either in Life or Death may ever ſeparate us from thy Love in Him our glorious Redeemer; who, with Thee, and the Holy Ghoſt, liveth and reigneth, one God, bleſſed for ever. *Amen.*

O LORD CHRIST, who by thy holy Doctrine haſt taught us to faſt, and watch, and pray; and by thy bleſſed Example haſt powerfully engaged us to follow thy Steps! Vouchſafe, we beſeech Thee, by thy Grace, ſo to mortify our Bodies, withdrawing the Fuel from our unruly Paſſions, and reducing our immoderate Sleep to the Meaſures of neceſſary Refreſhment, that our Minds may be better diſpoſed for Prayer and Meditation, devoutly to celebrate the Faſts and Feſtivals of thy Church, and eternally to rejoice with Thee hereafter, in the Kingdom of thy Glory, where, with the Father, and the Holy Ghoſt, Thou liveſt and reigneſt, one GOD, World without End. *Amen.*

In the EVENING.

PSALM XI.

COME, let us now call off our Thoughts from ranging abroad, where they do but loſe themſelves.

Let us diligently examine the Accounts of our Time, and ſum up the Profit we have made to Day.

What we have gained by all that we have heard or ſeen, ſince nothing is ſo barren but may yield ſome Fruit;

Had we the Art to cultivate it right, and fitly apply it to our own Advantage.

If we have ſeen ſome good Examples, which our gracious LORD preſents to excite us.

Did

Did we immediately entertain the Motion, and reſolve in our Hearts effectually to follow it.

If we have fallen among vicious Company, which too often engages us to Folly:

Did the Danger increaſe our Care, and the Sin of others breed Virtue in us?

We have heard perhaps ſome melancholy News of ſudden Sickneſs or unexpected Deaths:

But do we fear to be ſurprized ourſelves, and provide betimes for that Day of Trial?

Order thy whole Affairs with the utmoſt Skill, and, which is ſeldom ſeen, let all ſucceed:

Still thou ſhalt find ſomething to trouble thee, and even thy Pleaſures ſhall be tedious unto thee.

Wherever thou goeſt, ſtill Croſſes will follow thee; ſince wherever thou goeſt, thou carrieſt thyſelf.

Who then, my GOD, is truly happy? or rather, who comes neareſt Happineſs?

He that with Patience reſolves to ſuffer, whatever his Endeavours are not able to avoid.

Happy yet more is he that delights to ſuffer, and glories to be like his crucified Saviour.

When thou art come to this, my Soul, that thy Croſſes ſeem ſweet for the Love of *Jeſus*;

Think then thyſelf ſublimely happy; for thou haſt found a Heaven upon Earth.

Glory be, &c. *As it was*, &c.

PSALM XII.

MY Soul, when thou art thus retired alone, and fitly diſpoſed for quiet Thoughts;

Never let the Greatneſs of another moleſt thy Peace, nor his proſperous Condition make thee repine.

Say

Say not in thy Heart, had I that fair Eſtate, or were entruſted with ſo high a Place:

I ſhould know how to contrive Things better, and never commit ſuch groſs Miſtakes.

Tell me, how doſt thou manage thy own Employments; and fit the little Room thou holdeſt in the World?

If thou haſt Leiſure, art thou not idle, and ſpendeſt thy precious Time in unprofitable Follies?

If thou art buſy, art not thou ſo too much; and leaveſt no Time to provide for thy Soul?

Do thy Riches make thee wiſe, and generouſly aſſiſt the Poor?

Does thy Poverty make thee humble? and faithfully to labour for thy Family?

Doſt thou in every State give Thanks to Heaven; and contentedly ſubſcribe to its ſevereſt Decrees?

Canſt thou rejoicingly ſay to GOD; O my adored Creator! I am glad my Lot is in thy Hands.

Thou art all Wiſdom, and ſeeſt my Wants; Thou art all Goodneſs, and delighteſt to relieve me.

Under thy Providence I know I am ſafe, whatever befalls me, Thou guideſt to my Advantage.

If Thou wilt have me obſcure, and low; thy bleſſed Will, not mine, be done.

If thou wilt load my back with Croſſes, and embitter my Days with Grief and Sickneſs;

Still may thy bleſſed Will, O LORD, be done; ſtill govern thy Creatures in thine own beſt Way.

Place where Thou pleaſeſt thy Favours; but ſecure to my Soul a Portion in thy Love.

Take what Thou wilt of the Things Thou haſt lent me; but leave in my Heart the Poſſeſſion of Thyſelf.

Let others be preferred, and me neglected; let their Affairs ſucceed, and mine miſcarry.

Only

Only one Thing I humbly beg; and may my gracious GOD vouchſafe to grant it.

Caſt me not away from thy Preſence for ever; nor wipe my Name out of the Book of Life.

But my eternal Hopes, let them remain, and ſtill grow quicker as they approach to their End.

Glory be, &c. *As it was*, &c.

PSALM XIII.

WE weary ourſelves with running after Flies, which are hard to catch, and Trifles when they are caught.

This we purſue, and follow that; but nothing we meet can fill our Hearts.

'Till we have found Thee out, O gracious LORD! our only full, all-ſatisfying Good:

'Till we have found out Thee, not by a dark Belief, but clearly as Thou art in thine own bright Self.

Remember, O my Soul, this Truth, which our own Experience evidently proves.

The Eye is not fill'd with ſeeing Varieties, nor the Ear with hearing all Harmony.

Remember this Truth of the World we hope, made ſure to our Faith by the Word of *Jeſus*.

The Eye hath not ſeen ſuch beauteous Glories, nor has the Ear heard ſuch raviſhing Charms;

Nor can the Heart itſelf conceive ſuch incredible Joys, as our GOD has provided for them that love Him:

As our bleſſed *Jeſus* has purchaſed for his Servants; and even for Thee, my Soul, to crown thy Patience.

Wherefore in Peace lay down thy Head, and reſt ſecure in the Protection of thy GOD.

Glory be, &c, *As it was*, &c.

O GOD

O GOD, whoſe provident Mercies make every Day a new Branch of the Tree of Knowledge to us, whence the Evening may freſh gather Variety of Fruit, fit to nouriſh thoſe Souls whom thy Grace has brought to feed on the Tree of Life, the Croſs of *Jeſus!* Grant, we humbly beſeech Thee, that no Experience of Good or Evil, which this Day has afforded, may be loſt on us; but whatever of Moment has happened to ourſelves or others, may render us more ſkilful in diſcerning the true Value and Uſe of this Eſtate in all the Scenes of Life, and ready to reſign (with our Saviour) our whole Concerns, and Beings here to thy Will, and the ſole Advancement of thy Glory, which at length will crown thy Servants with immortal Bliſs, through our LORD *Jeſus Chriſt.*

THE LORD bleſs us, and keep us this Night; the LORD make his Face to ſhine upon us, and keep us under the Shadow of his Wings; the LORD lift up his Countenance, and give us Peace and Reſt in Him, now and ever. *Amen.*

THE

THE Office for SATURDAY.

MORNING PRAYER.

Come, let us adore our victorious Redeemer.

PSALM I.

COME all you Powers of my delivered Soul, and pay your Homage to the Prince of Peace, to the Prince of our Salvation; cast your unworthy Selves at his sacred Feet, and renew your Vows of following his Steps.

Come, let us adore our victorious Redeemer.

He triumphed over Death in his own Body, and enables us to conquer it in ours; imparting to us his Heavenly Skill, and provoking our Courage with infinite Rewards.

Come, let us adore our victorious Redeemer.

He

He changed the corrupted Government of the World, and eſtabliſhed a new and holy Law, that as we were Vaſſals to Sin before, we might now become the free Subjects of Grace.

Come, let us adore our victorious Redeemer.

Let us live and die in his bleſt Obedience, and may no Temptation ſeparate us from Him; who, if we reſiſt, will make us overcome; and when we have overcome, will crown us with Peace.

Come, let us adore our victorious Redeemer.

Glory be, &c. *As it was*, &c.

This is, alas, the Land of the Dying; but we hope to ſee the Glory of GOD *in the Land of the Living.*

PSALM II.

PROSTRATE before thy Tomb, O LORD! behold we freely confeſs our Miſery.

And in the loweſt Poſture of afflicted Pilgrims, humbly implore thy Mercy.

Peacefully in the Grave thy holy Body was repoſed, and thy Soul went triumphing to redeem thy Captives.

But we, alas, thy helpleſs Orphans; how are we left in the Midſt of our Enemies!

To how many Dangers are our Lives expoſed? With how many Temptations are we beſieged?

Temptations in Meat, Temptations in Drink, Temptations in Converſing, Temptations in Solitude.

Temptations in Buſineſs, Temptations in Leiſure, Temptations in Riches, Temptations in Poverty.

All

All our Ways are ſtrewed with Snares, and even our own Senſes conſpire againſt us.

Whither, O my GOD, ſhall our poor Souls go, encompaſſed with a Body ſo frail, and a World ſo corrupt?

Whither, but to Thee, the Juſtifier of Sinners, and to thy Grace, the Suſtainer of the Weak?

Thy Grace inſtructs us what we ought to do, and breeds in us the Will to endeavour what we know.

Thy Grace enables us to perform our Reſolves; and when all is done, thy Grace muſt give the Succeſs.

Govern us with thy Grace, O eternal Wiſdom! and direct our Steps in thy Way.

Order every ſeeming Chance to prevent our Falling; and ſtill lead us on towards our happy End.

Give us the Eye, and Wing of an Eagle, to ſee our Danger, and fly ſwiftly away.

If yet we muſt needs engage our Enemy, and no Means left to eſcape the Encounter:

Strengthen us, O LORD, to perſevere with Courage; that we may never be wanting in our Fidelity to Thee.

Convince us, bleſſed *Jeſus*, into this firm Judgment, and make our Memories faithfully retain it:

Whatever our Senſes ſay to deceive us; or the World to obſcure ſo beauteous a Truth:

That Thyſelf alone art our chief Good; and the Sight of thy Glory our ſupreme Felicity.

Glory be, &c. *As it was*, &c.

PSALM III.

HAPPY, O LORD, are they, who have ſo much Employment, that there remains no Room for idle Thoughts.

Happy are they who have ſo little Buſineſs, that they want no Space to attend their Souls.

Happy yet more are they, who, in the Midſt of their Work, often think of the Wages above.

Whom Nothing diverts from their chief Concern, of ſeeking to make their Calling and Election ſure.

But while their Backs are bowed down with Labour, they freely raiſe up their Minds to Heaven.

And while they are tied to their Beds with Sickneſs, yet move on to their eternal Reſt.

Often they rejoice with themſelves alone, and ſilently ſay in their contented Hearts:

"Here we are narrowly confin'd; and our "Time entertained with trivial Affairs.

"But hereafter we expect an unbounded En-"largement; and the ſame glorious Office with "the bleſſed Angels.

"Here are we ſubject to a thouſand Miſeries, "and the moſt proſperous Life is vain and ſhort:

"But hereafter we expect an Infinity of Joy, and "the ſolid Pleaſures of Heaven for ever."

We too, O gracious LORD, who now adore Thee; and in thy Preſence ſing theſe holy Words:

We humbly pray Thee, guide us in the middle Path, that we never decline to any Extreme.

Deliver us both from the ſtormy Sea of Buſineſs, and from the dead Water of a ſlothful Life:

Leſt we be caſt away by forgetting Thee; or become corrupted by neglecting ourſelves.

Make us recollect our Thoughts, how much ſoever our Condition diſtracts us.

Make us look up with Confidence in our GOD, how low ſoever our Afflictions depreſs us.

Make us look up to the eternal Mountains, and feed our Souls with this ſweet Hope:

The

The Day will come, that out of this dark World, we ſhall joyfully aſcend to that beauteous Light.

The Day will come, and cannot be far off, when we ſhall reſt for ever in the Boſom of Bliſs.

Glory be, &c. *As it was*, &c.

PSALM IV.

HAPPIEST of all, O LORD, are they, whoſe very Buſineſs is thy Service:

Who not only beſtow an interrupted Glance; but ſteadily and conſtantly fix their Eyes on Thee:

Who not only viſit thy Houſe ſometimes; but Night and Day dwell in thy Preſence.

When the Sun riſes, it finds them at their Prayers; and when it ſets, leaves them at the ſame ſweet Taſk.

Every Place is to them a Church, and every Day a holy Sabbath:

Every Object an Occaſion of Piety; and every Accident an Exerciſe of Virtue.

Do they behold the beauteous Stars? they preſently adore their great Creator.

Do they look down on the fruitful Earth? they inſtantly begin to praiſe his Bounty.

Let War or Peace do what they will, and the unconſtant World reel up and down:

They paſs through all unconcerned; and ſmoothly go on in their regular Courſe:

Looking ſtill up to the glorious Life above; and and entertaining this in Hope and Solitude.

If they depart ſometimes from their proper Centre; and forſake a while their beloved Retirement:

It is to approach, and give Light to others; and inflame ſome cold or lukewarm Heart.

While they are thus abroad, their Minds are at Home with Thee; and nothing can divide them from thy Preſence.

Yet do they wiſely make Haſte to return, and enjoy Thee alone.

There Thou receiveſt them, as familiar Friends; and freely admitteſt them into thy ſecret Sweetneſs.

Thou giveſt them a Taſte from thine own full Board; and overfloweſt their Hearts with the Wine of Gladneſs.

Often they feel a little Beam from Heaven ſtrike gently, and fill their Breaſt with Light.

Often that gentle Light is kindled into a Flame; and chaſtly burns with pure Deſires;

Deſires that ſtill mount up, and aim at Thee, the ſupernatural Center of all their Hopes.

Bleſt Providence! who governeſt all Things in perfect Wiſdom, and aſſigneſt to every one his proper Place:

If Thou haſt pleaſed to diſpoſe our Lives, in Circumſtances leſs favourable than theſe;

O let thy powerful Hand ſupply our Wants, and lead us on in our low Path!

That, at leaſt, afar off we may follow them, who ſtrive to tread ſo near thy Steps.

So ſhall we too, though ſlowly, arrive at the rich Inheritance of that Holy Land.

So ſhall we gladly enter thoſe bliſsful Gates, and dwell for ever in the City of Peace.

Glory be, &c. *As it was*, &c.

O GOD, who ſeeſt, and pitieſt the Infirmity of our Nature, ſurrounded on every Side with Dangers, and Temptations; ſtrengthen us, we beſeech Thee

Thee, with thy all-powerful Grace, to ſtand continually on our Guard, reſolved even to Death, either warily to avoid, or ſtoutly break through all that offers to divert or ſtop the Advancement of thy Love in our Hearts: And grant us ſo wiſely to improve the Talents of Capacity, and Means thy Providence aſſigns us in this preſent Life, that at the great Day of Account, we may every one be received with thoſe precious Words, *Well done, thou good and faithful Servant, enter thou into the Joy of thy* LORD, thro' our LORD *Jeſus Chriſt* thy Son, who, with Thee, and the Holy Ghoſt, liveth and reigneth, one GOD, World without End. *Amen.*

At NOON.

PSALM V.

IF we rejoiced for ourſelves in the Sufferings of our LORD, let us now rejoice for Him that his Sufferings are ended:

Never again, O *Jeſu*, ſhall thoſe bleſt Eyes weep, nor thy Holy Soul be ſorrowful to Death.

Never ſhall thy precious Life be ſubject any more to the bloody Malice of ambitious Hypocrites.

Never ſhall thy Innocenceany more be expoſed to the barbarous Fury of an ungrateful Multitude.

But Thou ſhalt live and reign for ever; and all created Nature perpetually adore Thee.

O happy End of well endured Afflictions! O bleſſed Fruits that ſpring from the Croſs of *Jeſus!*

Look up, my Soul, and ſee thy crucified LORD ſit glorioufly enthron'd at the Right-Hand of his Father.

Behold the ragged Purple now turned into a Robe of Light; and the ſcornful Reed into a Royal Sceptre.

The Wreath of Thorns is grown into a ſparkling Diadem, and all his Scars poliſhed into Brightneſs.

The impenitent *Jews* are ſcatter'd over the World; to atteſt his Truth, and their own obdurate Blindneſs.

But He Himſelf is crown'd with eternal Triumphs; and the Souls He has redeemed ſhall ſing his Victories for ever.

Live, glorious King of Men and Angels; live, happy Conqueror of Sin and Death.

Our Praiſes ſhall always attend thy Croſs; and our Patience endeavour to bear our own.

Through fierceſt Dangers our Faith ſhall follow Thee, and nothing wreſt from us our Hope at laſt to ſee Thee.

We will fear no more the Sting of Death, nor be frighted at the Darkneſs of the Grave;

Since Thou haſt changed our Grave into a Bed of Reſt, and made Death itſelf but a Paſſage into Life.

We will love no more the Pleaſures of Vanity, nor ſet our Hearts on unſatisfying Riches;

Since Thou haſt opened Paradiſe again, and purchaſed for us the Kingdom of Heaven.

Glory be, &c. *As it was*, &c.

PSALM VI.

BLESSED be thy Name, O Holy *Jeſu*! and bleſſed be the Mercy of thy Providence.

Who

Who haſt caſt our Lots in theſe Times of Grace; and deſigned our Birth in the Days of Light:

When we may clearly ſee our ready Way, and directly go on to our glorious End.

'Till Thou appeareſt, O Thou only Light of the World! our miſerable Earth lay covered with Darkneſs.

'Till Thou ſuffered'ſt, O Sovereign LORD of Life! our vile Nature lay condemned in the Shades of Death.

The Kingdom of Heaven was ſhut up, and the Entrances of Paradiſe were by Sin made impaſſable.

But when Thou, O glorious Conqueror! hadſt overcome Death, Thou didſt open the Kingdom of Heaven to all Believers.

Soon as thine own Afflictions were ended, Thou didſt communicate thy Joys to all the World:

To all that eſteem'd ſo bleſt a Sight, and ſtood prepared to entertain thy Coming.

The Hearts that love Thee Thou filleſt with Gladneſs; and overfloweſt them with an Ocean of Heavenly Delights.

Come, happy Souls, to whom belongs ſo fair a Title to all theſe Mercies!

Come, let us now raiſe up our Thoughts, and continually meditate on our future Beatitude.

Let us comfort our Labours with the Hope of Reſt, and ſolace our Sufferings with the Expectance of a quick Reward.

Now that the Hand of our gracious LORD has unlocked the Gates of everlaſting Bliſs:

Now that they ſtand wide open to admit ſuch as preſs on with their utmoſt Strength:

Such as have wiſely made Choice of Heaven; for the only End and Buſineſs of their Life:

Rejecting

Rejecting all theſe falſe Allurements, to attend the Purſuit of true Felicity.

O bleſſed *Jeſu*, our Hope, our Strength, and the full Rewarder of all thy Servants!

As Thou haſt freely prepared for us ready Wages; ſo, LORD, let thy Grace enable us to work.

Make us direct our whole Life to Thee; and undervalue all Things compared with thy Love.

Seal Thou up our Eyes to the Illuſions of the World, and open them upwards to thy ſolid Glories.

That when our earthly Tabernacle ſhall be diſſolved, and this Houſe of Clay fall into the Duſt;

We may aſcend to Thee, and dwell above, in that Building not made with Hands, eternal in the Heavens.

Glory be, &c. *As it was*, &c.

PSALM VII.

PRAISE our LORD, O ye Children of Men! Praiſe Him as the Author of all your Hopes!

Praiſe our LORD, O ye Bleſſed of Heaven! Praiſe Him as the Finiſher of all your Joys!

Sing, O ye reverend Patriarchs, and Holy Prophets; ſing Hymns of Glory to the Great Meſſias.

Sing, and rejoice all ye antient Saints, who ſo long waited for his gracious Appearance.

Sing, and rejoice, all ye Souls of the Righteous, who wait for a bleſſed Reſurrection.

Bring forth your beſt and pureſt Incenſe, and humbly offer it at the Throne of the Lamb.

The Lamb that was ſlain from the Beginning of the World, by the Sprinkling of whoſe Blood ye are all ſaved.

O

O ſtill ſing on the Praiſes of the King of Peace, and bleſs for ever his victorious Mercy.

It is He diſſolved for you the Power of Darkneſs, and brake aſunder the Bars of Death.

How did your glad Eyes then ſparkle with Joy, to ſee your deſired Redeemer.

How were your Spirits tranſported with Delights, to behold the Splendors of his glorious Preſence!

His Preſence, that can quickly turn the ſaddeſt Night into a chearful Day. *Hallelujah.*

That can change a Dungeon into an Houſe of Mirth. *Hallelujah.*

And make every Place a Paradiſe. *Hallelujah.*

O glorious Preſence! when ſhall our Souls be filled with ſtrong and conſtant Deſires of enjoying Thee?

When, ſhall our Deſires be filled with the everlaſting Fruition of thy bleſſed Self?

Henceforth for Thee, and for thy Sacred Love, O Thou great and only Comfort of our Souls;

May all Afflictions be welcome to us, as wholeſome Phyſick to correct our Follies.

May the Pleaſures of the World be rejected by us; as dangerous Fruits that fill us with Diſeaſes.

May we, by thy Example, neither fear to die, nor refuſe the Labours of this Life.

But while we live, obey thy Grace; that when we die, we my enjoy thy Glory.

Glory be, &c. *As it was*, &c.

In the AFTERNOON.

PSALM VIII.

WHY do we ſo eagerly purſue this World, and ſeek its fond Enjoyments?

A World of Vanity, and falſe Deceits; a World of Miſery, and ſad Diſaſters.

Thou art, O glorious *Jeſu*, the Beauty of Angels, and the Everlaſting Joy of all Saints.

Thou art the very Heaven of Heavens, and in thy Sight alone is the Fulneſs of Bliſs.

All this Thou art, and infinitely more; and yet, alas, how few eſteem Thee!

The World, we dearly know, too often has deceived us; and yet our Raſhneſs matters not to be undone by it again.

Thou never, O *Jeſu*, haſt fail'd our Hope; and yet our Dulneſs fears to rely on Thee.

The World diſtracts and embroils our Spirits, and we delight in our Miſery.

Thou always, O *Jeſu*, filleſt our Hearts with Peace, and we are weary of thy Happineſs.

The World calls, and we faint in following it; Thou calleſt, and we are ſtill relieved by Thee:

Yet is our Nature ſo ungratefully preverſe, we run after that which tires, and abandon that which refreſhes

Sometimes our Lips ſpeak glorioufly of Thee, O Thou living Fountain of eternal Bliſs!

Some

Some happy Times we reliſh thy Sweetneſs, and decry aloud the Poiſon of the World.

But we are ſoon enticed by its gilded Cup; and eaſily forſake the Waters of Life.

O bleſſed *Jeſu*, who tookeſt upon Thee all our Frailties; to beſtow on us thine own Perfections.

Teach us to prize the Joys of Heaven; and part with all Things elſe to purchaſe Thee.

Make all the Pleaſures of this Life bitter to our Taſte, as they are indeed pernicious to our Healths.

Let not their Flatteries any more delude us, nor ſuperfluous Cares perplex our Minds.

But may our chief Delight be to think of Thee, and all our Study to grow great in thy Love.

Glory be, &c. *As it was*, &c.

PSALM IX.

ALL this is true, and yet the World is loved, and our Nature inclines to affect its Vanities.

It is loved, and ſo it juſtly deſerves, did we rightly underſtand its real Value.

Our Life indeed ſeems mean and trivial, and all Things about us ſeem troubleſome and dangerous.

Yet, O my God, are their Conſequences excellent in this; that they are our only Way of coming to Thee.

This World, and this alone, is the Womb that breeds us, and brings us forth to ſee thy Light.

Whether we eat or drink, or whatſoever elſe an innocent Hand can undertake:

If we regard our happy End, and order all to the Improvement of our Minds:

They

They inſtantly change their Name, and become religious.

Riches themſelves, and imperious Honour, have not ſo preverſe and fixed a Malice:

But a prudent Uſe converts them to Piety, and makes them fit Inſtruments of higheſt Bliſs.

Our very Delights, O the Goodneſs of our GOD! may be ſo tempered with a wiſe Alloy;

That his Mercy accounts them as Parts of our Duty, and fails not to give them their full Reward:

While they are entertained for the Health of our Bodies, or the juſt Refreſhment of our wearied Spirits:

And both our Bodies, and Spirits conſtantly applied to gain new Degrees of the Love of Heaven.

Thus, gracious LORD, every Moment of our Lives may ſtill be climbing up towards Thee.

Thus may we ſtill proceed in thy Service, even then when we moſt of all ſerve ourſelves.

And then indeed we beſt ſerve ourſelves, when we are buſieſt in thy Service.

Thou ſweetly vouchſafeſt to ſtile that thy Glory, which is nothing but our Intereſt.

O bleſſed *Jeſus*, King of Clemency, and great Rewarder of every improved Grace!

Thou who cameſt down from Heaven, not only to ſhed thy Blood for us; but to ſhew us a Pattern: And madeſt us free, to work for our own Profit!

Inſtruct our Gratitude to conſecrate all to Thee; ſince all by thy Bounty redounds to ourſelves.

Glory be, &c. *As it was*, &c.

PSALM

PSALM X.

THIS Life indeed is the Way we muſt walk, but this alone cannot bring us to our End.

Ere we arrive at our appointed Home, we muſt be led through the Gates of Death.

Where we ſhall be abſolutely ſtripped of all we have, and carry Nothing with us but what we are.

Where we muſt not only quit the whole World, but leave behind us even a Part of ourſelves.

Haſt thou, my Soul, ſeen ſome Neighbour die, and doſt thou remember thoſe Circumſtances of Sorrow?

We are ſure the Caſe ere long will be our own, and are not ſure but it may be very ſoon.

Have we ourſelves been dangerouſly ſick, and do we remember the Thoughts we had then?

How we reſolved to correct our Paſſions, and ſtrive againſt the Vices that ſo particularly endanger us?

It will come to this again, and no Reprieve be found to ſtay one ſingle Minute the Hand of Death.

But he immediately will ſeize upon us, and bear us away to the Region of Spirits:

There to be ranged in our proper Place, as the Courſe of our Life has qualified us here.

Nor is this all, to expire and die, and dwell for a Time in a State of Separation;

We muſt expect another Day, a Day of publick Accounts, and Reſtitution of all Things:

When the Arch-Angel ſhall ſound his Trumpet, and proclaim aloud this univerſal Summons:

"Ariſe ye Dead, and come to Judgment; ariſe "and appear before the Throne of GOD."

Then ſhall the little Heaps of Duſt immediately awake, and every Soul put on her proper Body.

Immediately all the Children of *Adam* ſhall be gathered together, from Heaven, and Hell, and every Corner of the Earth.

There they muſt ſtand, and all attend their Doom; but, Oh! with how ſad and fatal a Difference!

The Juſt ſhall look up with a chearful Confidence, and in their new white Robes triumph and ſing;

" *Hallelujah*, let us rejoice, for the Marriage " of the Lamb is come, and his Bride has prepa- " red herſelf.

" Let us rejoice, for the Kingdom of the " World is made our LORD's, and his *Chriſt*'s; " and He ſhall reign for ever and ever.

" Let us rejoice, for now our Redeemer is " nigh; behold He comes quickly, and his Re- " ward is with Him.

" Come, come, LORD JESU, Thou long De- " ſire of our Hearts; come quickly Thou full " Delight of our Souls.

" Come, and declare to all the World thy " Glory; come, and reward before all the " World thy Servants."

Lo, where He comes aloft in Power, and Majeſty, attended with a Train of innumerable Angels.

Behold where He ſits enthroned on the Wings of Cherubims, and takes at once a View of all Mankind.

Soon He commands his Angels to ſever his Sheep, and gather them together on his Right-Hand.

Firſt then to them He turns his glorious Face, and ſhines upon them with theſe raviſhing Words:

Come ye Bleſſed of my Father, poſſeſs the Kingdom prepared for you from the Beginning of the World.

O the Joys their Souls ſhall feel, when thoſe heavenly Words ſhall ſound in their Ears!

Joys which the Wit of Man cannot conceive; Joys that the Tongues of Angels cannot expreſs!

Let it ſuffice, themſelves ſhall taſte their own Felicity, and feed on its Sweetneſs for evermore.

But O! with what dejected Eyes, and trembling Hearts ſhall the Wicked ſtand expecting their Judge!

What ſhall they do, when wherever they look, their Eye can meet with nothing but Deſpair?

Above, the offended Judge, ready to condemn them; below, the bottomleſs Pit ready to devour them.

Within, the Worm of Conſcience gnawing their Bowels; and round about all the World in Flames.

What ſhall they do, when the terrible Voice ſhall ſtrike them down to the Bottom of Hell?

Depart ye Curſed into everlaſting Fire, prepared for the Devil and his Angels.

The Day of Man is paſt, when Sinners did what they pleaſed, and GOD ſeemed to hold his Peace.

It is now the Day of GOD, when his Wrath ſhall ſpeak in Thunder, and Sinners ſuffer what their Wickedneſs deſerves.

Then ſhall they ſink immediately into the Pit of Sorrows, and dwell in Darkneſs and Torments for ever.

Whilſt the Juſt ſhall go up in Joy and Triumph, and reign with our LORD in his Kingdom for ever.

Thus ſhall the whole Creation be finally diſpoſed, and Mercy and Juſtice divide the World.

O my Soul! who now art here below, and readeſt theſe dreadful Truths as Things afar off;

Know, thou ſhalt then be preſent, and ſee them with thine Eyes, and be thyſelf concerned for all Eternity.

Know, as thou liveſt thou art like to die; and as thou dieſt thou art ſure to be judged.

Think what a ſad Condition it will be, to find thyſelf on the wrong Hand.

Think what thou then wouldſt give to have repented in Time; think what thou wouldſt give for a little Time to repent.

Watch therefore now, and continually pray; for we know not the Hour when the Son of Man will come.

O Son of GOD, and Man! who cameſt in Mercy to ſave us; bring the ſame Mercy with Thee, when Thou comeſt to judge us.

Mean while aſſiſt us with thy heavenly Grace, to ſtand perpetually with our Accounts prepared.

That we may die in the Peace of GOD, and of his holy Church, and go to live with Him and his Saints for ever.

Glory be, &c. As it was, &c.

In the EVENING.

PSALM XI.

RETIRE, O my Soul, into thine own Boſom, and ſearch what thou aimeſt at in all thy Thoughts.

Where doſt thou place thy chief Felicity; and whither tend thy ſtrongeſt Deſires?

Go to the Great and Prudent of the World, and learn of them to chuſe thy Intereſts.

Do they not there encreaſe their Eſtates, where they mean to ſpend moſt of their Life?

Do they project their Manſion-Seat in a Country thro' which they paſs as Travellers?

No more, my Soul, ſhould we build our beſt Hopes on the ſandy Foundation of this periſhable Earth.

Where we are ſure we cannot ſtay long; and are not ſure we ſhall ſtay a very little.

O Thou Eternal Being, who changeſt not, yet art the Cauſe and End of all our Changes!

Who ſtill remaineſt the ſame rich Fulneſs in Thyſelf, the ſame bright Glory to all thy Bleſſed!

Teach us, O LORD, to uſe this tranſitory Life, as Pilgrims returning to their beloved Home:

That we may take what our Journey requires, and not think of ſettling in a foreign Country.

But wiſely forecaſt our Treaſures ſo, as to be happy there, where we muſt always be.

Glory be, &c. *As it was*, &c.

PSALM XII.

NOW thou haſt found thy happy End, and found it the only Good that laſts for ever.

Study, O my Soul, to know ſtill more, and ſtill more value thoſe immortal Joys.

Strive for ſo glorious a Prize with thy whole Force, and the utmoſt Strainings of all thy Faculties.

Purchaſe at any Rate that bleſſed Inheritance, and wiſely neglect all Things elſe:

All that divert thee from thy holy Courſe, or retard the Speed of thy Advancement.

For tho' the leaſt in the Kingdom of Heaven be happy enough, where every Veſſel is filled to the Brim:

Yet to enlarge our Capacity to the leaſt Degree higher, deſerves the buſieſt Diligence of our whole Life.

Shall the induſtrious Bee endure no Reſt, but fly, and ſing, and labour all the Day?

Shall the unwearied Ant be running up and down, to fetch and carry a few Grains of Corn?

And ſhall we, for whom all Nature ſo faithfully works, and almoſt tires itſelf in a perpetual Motion:

For whom the tender Providence of GOD commands even his Angels to watch and pray:

For whom the adored *Jeſus* came down from Heaven, and ſpent a whole Life in continual Labours:

Shall we ſleep on in a drowſy Sloth, and hardly ſtir a Finger to help ourſelves?

O bleſſed Hope, be thou my chief Delight, and the only Treaſure I covet to lay up:

Be thou the quickening Life of all my Actions, and ſweet Alloy of all my Sufferings.

So ſhall I never refuſe the meaneſt Labours, whilſt I look to receive ſuch glorious Wages.

So ſhall I never repine at any temporal Loſs, whilſt I hope to gain ſuch eternal Rewards.

Glory be, &c. *As it was*, &c.

PSALM XIH.

BUT, Oh! it is not ſo much our Sloth undoes us, as the imprudent Choice in applying our Diligence.

Many, alas, take Pains enough; many perplex themſelves too much.

See how the buſy Toilers of the World are chained perpetually like Slaves to their Work.

How

How early they riſe, and late go to Sleep, and eat the Bread of Care and Sorrow.

See how the hardy Soldiers follow their Prince, thro' a thouſand Difficulties and Dangers.

See how the venturous Mariners expoſe their Lives over ſtormy Seas, into barbarous Nations;

To gain a few Pence, or ſome petty Honour, which others have more Share in than themſelves.

O bounteous LORD, how eaſy are thy Commands; how cheap haſt Thou made the Purchaſe of Heaven!

Half theſe Pains will make us Saints; half theſe Sufferings canonize us for Martyrs:

Were they devoutly undertaken for Thee, and the higher Enjoyment of thy glorious Promiſes.

Thou doſt not bid us freeze under the Polar Star, or burn in the Heats of the Torrid Zone.

But propoſeſt a ſweet and gentle Rule, and ſuch as our Nature itſelf would chuſe:

Did not our Paſſions ſtrongly miſlead us, and the World about us diſtract our Reaſon.

Thou biddeſt us but wiſely love ourſelves, and attend above all Things our own true Happineſs.

Thou biddeſt us value even this World, as much as it deſerves, ſince it is the School that breeds us up to the other.

Only we are forbidden to be wilful Fools, and prefer a ſhort Vanity before eternal Felicity.

O the mild Government of the King of Heaven! this we can do whatever elſe we are doing.

This we can do, even whilſt we ſit ſtill, and only move our Thoughts towards Thee.

Nay, then we beſt perform this beſt of Works, when all our Powers are quiet in Thee.

O make us to love Thee ſo much the more, as Thou more diſcovereſt the Exceſs of thy Love.

Glory be, &c. *As it was*, &c.

O GOD, whose eternal Providence has embarked our Souls in the Ship of our Bodies, not to expect any Port of Anchorage on the Sea of this World, but to steer directly through it to thy glorious Kingdom: Grant us, we beseech Thee, that daily reflecting with what Care and unwearied Diligence the wretched Adventurers for all Sorts of Vanities pursue round about us their desperate Courses, we may heartily feel ourselves confounded with just Reproach, who knowing our Engagements on so important a Voyage, yet take so little Pains to perform it. Preserve us, O LORD, from the Dangers that on all Sides assault us, and keep our Affections still fitly disposed to receive thy holy Inspirations; that being carried sweetly and strongly forward by thy Holy Spirit, we may happily arrive at last in the Haven of eternal Salvation, through our LORD *Jesus Christ*.

THE
Office of our blessed Saviour,

This may be said on all the Feasts of our Saviour, as Christmas, New-Year's Day, *and on other occasional Commemorations of the great Benefits we receive by Him, according as any ones particular Devotion may direct.*

MORNING PRAYER.

Come, let us adore our GOD *that redeemed us.*

PSALM I.

BRING to our LORD, all you his Servants, bring to our LORD the Sacrifice of Praise; bring to our LORD, all ye Nations of the Earth, bring Hymns of Glory to his Great Name.

Come, let us adore our GOD *that redeemed us.*

He

He is our GOD, and we his People, created by his Goodneſs to be happy for ever; He is our Redeemer, and we his Purchaſe, reſtored by his Death to a better Eternity.

To Day let us adore our GOD *that redeemed us.*

Let us learn of Him, and He will teach us his Ways; let us follow Him, and we ſhall walk in the Light; for the Law and its Types were given by *Moſes*, but Grace and Truth came by *Jeſus Chriſt*.

To Day let us adore our GOD *that redeemed us.*

Come, let us aſcend to the Houſe of our LORD, where He is truly worſhipped, and celebrated this Day with a holy Joy, imploring his Mercies for all we need, and bleſſing his Bounty for all we have.

To Day let us adore our GOD *that redeemed us.*

Glory be, &c. *As it was*, &c.

HYMN I.

JESU, who from thy Father's Throne,
To this low Vale of Tears cam'ſt down,
In our poor Nature dreſt!
O may the Charms of that ſweet Love,
Draw up our Souls to Thee above,
And fix them there to reſt.

JESU, whoſe high and humble Birth,
In Heaven the Angels, and on Earth
The faithful Shepherds ſing!
O may our Hymns, which here run low,
Shoot up aloft, and fruitful grow,
In the eternal Spring.

JESU,

JESU, who took'ſt that heavenly Name,
Thy bleſſed Purpoſe to proclaim,
Of Saving loſt Mankind!
O may we bow our Heart and Knee,
Bright King of Names, to glorious Thee,
And thy hid Sweetneſs find.

JESU, who thus began'ſt our Bliſs,
Thou carried'ſt on our Happineſs!
To Thee all Praiſe be paid.
O may the great myſterious Three,
For ever live, and ever be,
Ador'd, belov'd, obey'd. *Amen.*

PSALM II.

COME now, and hear, ye that fear the LORD, and I will tell you what He has done for my Soul.

Hear, and I will tell you what He has done for yours; and the Wonders of his Bounty to all the World.

When we lay aſleep in the Shades of Darkneſs, of Nothing, his mighty Hand awaked us into Being:

Not that of Stones, or Plants, or Beaſts; over which He has made us abſolute Lords:

But of an accompliſhed Body, and immortal Spirit; little inferior to his glorious Angels.

He printed on our Souls his own Similitude; and promiſed to our Obedience his own Felicity.

He endued us with Appetites to live happily; and furniſhed us with Means to ſatisfy thoſe Appetites.

Creating a whole World to ſerve us here, and providing a Heaven, the Purchaſe of his own Merits, to glorify us hereafter.

Thus

Thus didſt Thou favour us, O infinite Goodneſs! but we, what Return did we make unto Thee?

Bluſh, O my Soul, for Shame, at ſo ſtrange a Weakneſs; and weep for Grief at ſo extreme an Ingratitude.

We fondly embraced a little preſent Satisfaction before the Pleaſure of Paradiſe, and Eternity of Heaven.

Behold the unhappy Source of all our Miſeries, which ſtill encreaſed its Streams as they went further on;

'Till at laſt they exacted a Deluge of Juſtice, to drown their Deluge of Iniquity.

And here, alas, had been an End of Man; a ſad, and fatal End of the whole World:

Had not our wiſe Creator foreſeen the Danger, and in Time prevented the Extremity of the Ruin.

Reſerving for Himſelf a few choice Plants to repleniſh the Earth with more hopeful Fruit.

Yet they quickly grew wild, and brought forth ſour Grapes, and their Childrens Teeth were ſet on Edge.

Quickly they aſpired to an intolerable Pride, of fortifying their Wickedneſs againſt the Power of Heaven.

Juſtice was now provoked to a ſecond Deluge, and to bring again a Cloud over the Earth.

But Mercy diſcovered a Bow in the Cloud, and our faithful GOD remembered his Promiſe:

Allaying their Puniſhment with a milder Sentence; only ſcattering them from the Place of their Conſpiracy:

Which yet his Providence turned into a Bleſſing, by making it an Occaſion of Peopling the World.

Still

Still their rebellious Nature diſobeyed again, and neither feared his Judgments, nor valued his Mercies.

Then he ſelected a private Family, and encreaſed and governed them with a particular Tenderneſs.

Giving them a Law by the Hand of Angels, and engaging their Obedience by a thouſand Favours.

But they neglected too their GOD, and Heaven, and fell in Love with the Ways of Death.

When Thou hadſt thus, O LORD, tried every Remedy, and found our Diſeaſe beyond all Cure:

When the Light of Nature proved too weak a Guide, and the general Flood too mild a Correction:

When the Miracles of *Moſes* could not ſoften their Hearts, nor the Law of Angels bring any to Perfection:

When all was reduced to this deſperate State, and no imaginable Hope left to recover us:

Behold the eternal Wiſdom finds a ſtrange Expedient of Salvation, the laſt and higheſt Inſtance of Almighty Love.

Himſelf He reſolves to cloath with our Fleſh, and come down among us to die a curſed Death, and bear our Sins in his Body on the Tree.

Wonder, O my Soul, at the Mercies of thy LORD, how infinitely tranſcending even our utmoſt Wiſhes.

Wonder at the admirable Providence of his Counſels, how exactly fitted to their great Deſign.

Had He been leſs than GOD, we could never have believed the ſublime Myſteries of his heavenly Doctrine, eſpecially thoſe of his Incarnation, and our Redemption.

Had He been other than Man, we muſt have wanted a ſuffering Redeemer, as well as the powerful Motive of his holy Example.

Had He been only GOD, He could never have died upon the Croſs, or ſuffered the leaſt of thoſe Afflictions He ſo glorioufly overcame.

Had He been merely Man, his Sufferings had wanted their infinite Merit, and He could never have overcome thoſe infinite Afflictions He ſo patiently ſuffered, to accompliſh our Redemption.

O bleſſed *Jeſus!* both theſe Thou art in Thyſelf; be Thou both theſe to us.

Be Thou our GOD, and make us adore Thee; be Thou our Leader, and make us follow Thee.

Glory be, &c. *As it was*, &c.

PSALM III.

SOON as the bleſt Decree was made of ſending the Son of GOD to redeem Mankind;

Immediately his Goodneſs was ready to come amongſt us, had the World been ready to receive Him.

But we are as yet too groſs and ſenſual, and utterly uncapable of ſo pure a Law.

We are immers'd in Cares and Pleaſures, and wholly indiſpoſed for ſo fair an Obedience.

While we were thus unfit for Thee, O Thou GOD of pure and perfect Holineſs!

Thou graciouſly wert pleaſed to ſtay for us; and all that Time prepare us for thy Preſence:

From the Beginning entertaining us with Hope; and through every Age confirming our Faith.

How early, O my GOD, didſt Thou engage to relieve us; *The Seed of the Woman ſhall bruiſe the Serpent's Head?*

How

How often didſt Thou repeat thy Promiſe to *Abraham*, *In thy Seed ſhall all the Nations of the Earth be bleſſed?*

How many Ways did thy Mercy invent, by unqueſtionable Tokens to give Notice of thy Coming?

Behold a Virgin ſhall conceive, and bear a Son, and his Name ſhall be called Immanuel.

There ſhall come forth a Rod out of the Stem of Jeſſe, *and a Branch ſhall grow out of his Roots.*

And the Spirit of the LORD *ſhall reſt upon Him; the Spirit of Wiſdom and Underſtanding:*

The Spirit of Counſel and Might; the Spirit of Knowledge, and the Fear of the LORD.

The LORD *thy* GOD *ſhall raiſe up unto thee a Prophet of thy Brethren, like unto me; unto him ſhall ye hearken.*

Hark how the Almighty Father introduces his Son, commanding firſt all the Angels of GOD to worſhip Him:

Thou art my Son, my dearly beloved Son; this Day have I begotten Thee: Thou art my Son, and I will be thy Father.

I will give Thee the Heathen for thine Inheritance; and the uttermoſt Parts of the Earth for thy Poſſeſſion.

And is it a light Thing that Thou ſhouldſt be my Servant to raiſe up the Tribes of Jacob, *and reſtore the Preſerved of* Iſrael?

I will give Thee for a Light to the Gentiles, *that Thou mayſt be my Salvatica to the Ends of the Earth.*

Hark how the ancient Prophets rejoice in the Meſſiah, and in ſoft and gentle Words foretel his Sweetneſs:

He ſhall come down as Rain into a Fleece of Wool, and as Drops of Dew diſtilling on the Earth.

He ſhall feed his Flocks like a Shepherd; and gently lead thoſe that are with Young.

He ſhall gather the Lambs with his Arms, and carry them in his Boſom.

The bruiſed Reed ſhall he not break, nor quench the ſmoaking Flax.

Righteouſneſs and Peace ſhall flouriſh in his Days; and of his Kingdom there ſhall be no End.

Then ſhall the Eyes of the Blind be opened; and the Ears of the Deaf be made to hear.

Then ſhall the Tongues of the Dumb be looſened; and the Lame ſhall leap as a Hart.

Thus did thy holy Pprophets propheſy of Thee; thus did their Children ſing thy Praiſes.

Bleſſed be the LORD *our* GOD, *who only doth wondrous Things; and bleſſed be the Name of his Majeſty for ever.*

His Dominion ſhall reach from the one Sea to the other, and from the River to the Ends of the World.

They who dwell in the Wilderneſs ſhall kneel before Him; his Enemies ſhall lick the Duſt.

The Kings of Tarſhiſh, *and of the Iſles, ſhall bring Preſents; the Kings of* Sheba *and* Saba *ſhall offer Gifts.*

Yea, all Kings ſhall fall down before Him; all Nations ſhall ſerve Him.

He ſhall ſpare the Simple and Needy when he crieth; the Poor alſo, and him that hath no Helper.

He ſhall redeem their Soul from Deceit and Violence; and precious ſhall their Blood be in his Sight.

O Thou eternal King of Heaven, make good to thy Servants theſe happy Predictions.

So rule us here, that we may obey thy Grace; ſo favour us hereafter, that we may enjoy thy Glory.

Glory be, &c. *As it was*, &c.

PSALM

PSALM IV.

IT was not thy Joys alone, O deareſt LORD, that Thou inſpiredſt into thy holy Prophets:

But Thou revealedſt to them thy Sorrows too, and commandedſt to publiſh them with tender Care:

That they not only ſhould ſpeak thy Words, but, the more to affect us, put on thy Perſon.

O let our Eyes run down with Water; and our Hearts faint away with Grief:

While we remember the Suffering of our LORD, and hear his ſad Complaints.

"I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair; I hid not my Face from Spitting.

My Enemies whiſper together againſt me, and ſay, When ſhall he die, and his Name periſh!

My familiar Friend that did eat of my Bread, has liſted up his Heel againſt me.

But Thou upholdeſt me, O LORD, and ſetteſt me before thy Face for ever.

Behold, I am poured forth like Water; I am taken away as a Shadow when it declineth:

My Heart within me is as melted Wax; and all my Bones are out of Joint:

My Strength is dried up like a Potſherd; and my Tongue cleaveth unto the Roof of my Mouth.

I expected ſome to pity me, and behold there was none; I looked for Comforters, but I found not one.

My GOD, my GOD, how far haſt Thou forſaken Me! Thou haſt even brought me to the Duſt of Death.

Our Fathers called to Thee, and were delivered; they truſted in Thee, and were not forſaken.

But I am a Worm, and no Man; a Reproach of Men, and deſpiſed of the People.

All that ſee me, laugh me to Scorn; they ſhoot out their Lips, they ſhake the Head, ſaying:

He truſted in the LORD, let Him deliver him; let Him deliver him, ſeeing he delighted in Him.

Be not far from me, for Trouble is near; for there is none to help me.

The Aſſembly of the Wicked have encloſed me, and pierced my Hands and my Feet.

I may tell my Bones; they look and ſtare at me.

They parted my Garments among them, and caſt Lots upon my Veſture.

They gave Me Gall for my Meat, and in my Thirſt they gave Me Vinegar to drink."

All theſe ſad Things, O LORD, thy Prophets foretold, to prepare our Faith for ſuch incredible Truths.

All theſe, indeed, they expreſly foretold; but, ah! could there be found ſuch Wretches, as would ever act them?

Yes, O my LORD! thine own Nation conſpired againſt Thee, and with innumerable Affronts moſt barbarouſly murder'd Thee.

This too, even this thy cruel Death Thou plainly fore-ſhewedſt: *The Inhabitants of* Jeruſalem *ſhall look upon Me, whom they have pierced.*

But, O ye holy Prophets! what was the diſmal Cauſe *that ſhed the Blood of this ſpotleſs Lamb?*

" He had *(they quickly anſwer)* done no Iniquity, nor could any Guile be found in his Mouth.

" But He was ſmitten for the Sins of the People, and taken away from the Land of the Living.

" He delivered Himſelf up unto Death, and was numbered with the Wicked; He bore the Sins of many, and pray'd for his Perſecutors.

" He

" He was wounded for our Tranſgreſſions, He " was bruiſed for our Iniquities, the Chaſtiſement " of our Peace was upon Him, and with his Stripes " we are healed."

O bleſſed *Jeſus*, who tookeſt upon Thee our Infirmities, to beſtow on us thine own Perfections!

Heal us, Thou great Phyſician of our Souls, and let us ſin no more, leſt a worſe Thing come upon us.

Heal us, by the Myſtery of thy holy Incarnation, and the Meekneſs of thy humble Birth.

Heal us, by the precious Blood of thy Circumciſion, and the ſweet and ever-bleſſed Name of *Jeſus*.

Heal us by thy gracious Manifeſtation to the *Gentiles*, and the powerful Influence of all thy Miracles.

Heal us by the exemplary Obedience of thy Preſentation in the Temple; heal us by the ſovereign Balſam of thy Paſſion.

Heal us by the Joys of thy victorious Reſurrection, and the Triumph of thy glorious Aſcenſion.

Heal us by the Memory of thy Bleſſings; heal us by the Memory of this Day's Mercy.

Heal us, Thou great Phyſician of our Souls, and let us ſin no more, leſt a worſe Thing befall us.

Glory be, &c. *As it was*, &c.

At NOON.

PSALM. V.

PRAISE, the LORD, all ye Nations of the Earth; praiſe Him with the Voice of Joy and Thankſgiving.

Praiſe Him with the well-tun'd Strings of your Heart, praiſe Him with the ſweeteſt Inſtrument, Obedience.

Let every one that pretends to Felicity ſing immortal Praiſes to the GOD of our Salvation.

He is our full and all-ſufficient Redeemer, He has perfectly finiſh'd what He graciouſly undertook.

For all our Treſpaſſes He made Satisfaction, for all our Forfeitures he has paid the Ranſom.

We by Diſobedience were baniſhed from Paradiſe, and He has receiv'd us to his own Kingdom.

We wander'd up and down in the Wilderneſs of Error, and He has guided us into the Ways of Truth.

We were by Nature Children of Wrath, and He has mediated our Peace with his offended Father.

We were become the Slaves of Sin, and He has bought our Freedom with his own Blood.

We were in Bondage to the Dominion of Satan, and He has overcome him, and confined his Power.

We were in Danger of ſinking to Hell, and He has ſaved us from that bottomleſs Pit.

The Gates of Heaven were ſhut againſt us, and He went up Himſelf, and opened them to all Believers.

Diſ-

Diſſolving for ever the Terrors of Death, and rendering it now but a Paſſage into Life.

O gracious LORD, who madeſt us when we were not, and reſtoredſt us again when we had undone ourſelves.

Who wouldſt at any Rate redeem us from Miſery, at any Rate procure our Felicity!

How came we Wretches to be ſo conſidered! How came we Sinners to obtain ſuch Favour?

That from thy Throne of Glory, where Seraphims ador'd Thee, Thou ſhouldſt deſcend on our Earth, where Slaves affronted Thee.

That Thou ſhouldſt lead a Life of Poverty and Labour, and die a Death with Shame and Sorrow.

That Thou ſhouldſt do all this for ſuch Worms as we, without the leaſt Concern or Benefit to Thyſelf.

Only to raiſe us up from our humble Duſt, and to ſet us to ſhine with thy glorious Angels.

O infinite Goodneſs, the bounteous Author of all our Hopes, and ſtrong Deliverer of us from all our Fears!

What ſhall we ſay to this thy exceſſive Love! What ſhall we render for theſe thy unſpeakable Mercies?

We ſearch over all we have, and find Nothing to return Thee, but what Thyſelf has freely given us.

We ſearch over all Thou haſt given us, and find Nothing Thou expecteſt; but that we uſe thy Gifts to make ourſelves happy.

O may our Souls perpetually bleſs Thee; and every Minute of our Time be ſpent in thy Service.

Let us not live, O LORD, but to love Thee; nor breathe, but to ſpeak thy Praiſe; nor be at all, but to be all Thine.

Glory be, &c. *As it was*, &c.

PSALM

PSALM. VI.

SING on, my Soul, the Praiſes of thy LORD, ſing on the Mercies of thy GOD:

Whoſe Wiſdom has contriv'd ſo compendious a Method, to redeem Mankind by one ſhort Word.

He ſaw the only Cauſe of all our Ruin was our Love miſplac'd on this preſent World.

He ſaw the only Remedy of all our Miſery was to fix our Love on the World to come.

This therefore was his great Intent, and in this concenter'd He all his Merits:

To change the Biaſs of our wrong-ſet Hearts, by eſtabliſhing amongſt us new Motives of Love:

By revealing to us the Myſtery of his Sufferings, and thence diſcovering the higheſt Motives of Love.

Such as might ſtrongly incline our Affections, and efficaciouſly draw us to love our true Good:

Such as might gain by Degrees upon all Mankind, and render Salvation eaſy, and univerſal.

For this He came down from his Father's Boſom, to ſhew us the Rules of eternal Life, the Purchaſe of his Blood:

That we might firmly believe thoſe ſacred Truths, which GOD himſelf with his own Mouth had told us.

For this He alſo convers'd ſo long on our Earth, to encourage, and provoke us by his own Example.

That we might confidently embrace thoſe unqueſtionable Virtues, which GOD himſelf in his own Perſon, had practiſed.

For this He endur'd thoſe ſharp and many Afflictions, and became at laſt obedient even to Death; ſo making Atonement for our Sins:

That we might patiently hence ſuffer whatever ſhould befal us, when GOD himſelf was ſo treated by his Creature.

For

For this He often preached the Joys of Heaven, and ſet them before us in ſo clear a Light;

That ſeeing ſo rich a Prize hang at the Race's End, we might run, and ſtrain our utmoſt Force to gain it.

For this He ordain'd the Myſteries of Grace, and left us a Sacrifice made up of Mercies.

That He might breed, and nouriſh us in the Life of Love, and raviſh our Hearts with the Sweetneſs of his Preſence.

For this He eſtabliſhed a perpetual Church, and ſent the Holy Ghoſt to inſpire, and govern it:

That it might flouriſh for ever in Truth, and Sanctity, and plant the ſame heavenly Seed over all the World.

For this He aſſum'd thoſe ſtrange endearing Names of Friend, and Brother, and Spouſe to us Wretches.

Doing far more for us than all thoſe Names import, far more than all our Hearts can wiſh.

Bleſſed, O glorious *Jeſu!* be the Wiſdom of thy Mercy, that hath found ſo ſweet and ſhort a Way for us (though painful to Thee) to ſave us.

Thou art, O LORD, the Cauſe of our Love, and Love the Cauſe of our Happineſs.

By Love we fulfil all thy Commands, and by making us Love Thou fulfilleſt all thy Father's.

By Love we are reconciled from Enemies to Friends, by Love we are tranſlated from Death to Life.

By Love we are delivered from the Fear of Hell, by Love we are adopted to be Heirs of Heaven.

By Love we are diſpoſed for that bliſsful Viſion, by Love we are ſecured of the Enjoyment of our GOD.

Who by the ſole Perfection of his own free Goodneſs, can never deny Himſelf to any that love Him.

Elſe

Elſe would their very loving Him be the Cauſe of their Miſery, ſince the Miſery of a Soul is the Want of what it loves.

Thus, LORD, whatever thy holy Books record of Thee, in Expreſſions ſuited to our low Capacities,

Whatever they ſay of thy wonderful Conception, and Birth; whatever they relate of thy holy Life, or meritorious Death;

Whatever they tell of thy glorious Reſurrection, or triumphant Aſcenſion into Heaven;

Whatever they teach of the Corruption of our ſinful Nature, and of the new Principle of Life, by the Inſpiration of thy Holy Spirit;

Whatever they ſpeak of thy Interceſſion for us at thy Father's Right Hand, and of the heavenly Sanctuary and Altar;

Whatever we read in them of the Reſurrection of the Dead, of the Judgment to come, and of thy Kingdom both in Heaven and Earth:

Laſtly, whatever they ſay of thy reſtoring all Things, and repairing again the Ruins of Mankind;

All is exactly verified by this one Line, which may our thankful Hearts repeat with Joy:

Heaven is attained by Love *alone, and* Love *alone by Thee.*

Glory be, &c. *As it was*, &c. *Hallelujah.*

PSALM VII.

STILL, O my Soul, let us ſing to Him, whoſe Mercies are no fewer than infinite:

To Him, whoſe Pity took us by the Hand, and kindly led us into his own Light:

To Thee, O bleſſed *Jeſus*, our LORD and our GOD! who alone art the Source of all our Happineſs.

The

The World, 'till Thou cam'ſt, ſat wrapt in Darkneſs, and few diſcern'd ſo much as a Shadow of Thee.

They follow'd their Appetite, Senſe, and Humour, and placed their Felicity in being proſperous here:

Little conſidering the Life to come; but leſs the Joys that entertain that Life.

This was, alas! their miſerable State; and worſe than this, they had no Power to help it.

How could they believe what they never heard, or love what they never believ'd?

How could they deſire what they never lov'd, or be glad to receive what they never deſir'd?

It was Thou, O LORD, firſt taughteſt us our true End, the bliſsful Viſion of the eternal Deity.

It was Thou firſt taughteſt us the true Means to attain that End, by a hearty Love, and deſire to attain it.

O the bleſt Changes which thy Hand has wrought! O the happy Improvements which thy Coming has produced!

Now every Woman, and illiterate Man can diſcourſe familiarly of the higheſt Truths:

The Creation of the World, and the Fall of *Adam*, the Incarnation of GOD, and the Redemption of Man:

The Myſtery of the Trinity, and the Miracle of the Reſurrection, the Day of Judgment, and the State of Eternity.

All theſe we know; but it was Thou, O LORD, who taughteſt us, and didſt by thy holy Church, and Word, firſt ſpread them over the World.

Now Thou haſt open'd our Eyes, we plainly ſee *what unaſſiſted Nature could never have reach'd.*

We ſee the framing right our Affections here, is the *Meaſure* of our Happineſs hereafter.

If we ſupremely Eſteem the Goods of the future Life, we ſhall find them there, and be happy.

If we love Heaven with our whole Soul, and preſs on ſtrongly with all our Force:

We ſhall enter into its Glories with a ſurpriſing Delight, and poſſeſs them for ever in a perpetual Extacy.

We ſee our Souls are made to know, and perfect themſelves by the worthieſt Object.

We ſee their Nature is free, and unconfined, and Nothing can fill them but that which is infinite.

All other Knowledge enlarges our Faculties, and breeds new Deſires to know ſtill more,

Which, if unſatisfied, we yet are miſerable, ſince none can be happy, who want their Deſire.

Only the Sight of GOD fills us to the Brim, and and infinitely overflows our utmoſt Capacities.

It fills, and overflows all the Powers of our Souls with Joy and Wonder, and inconceivable Sweetneſs.

O bleſt and glorious Sight! when will the happy Day appear, and open to my Soul that beauteous Proſpect!

Thou art my full and high Felicity, and alone ſufficient for me.

O make me ardently love Thee, that I may eagerly deſire Thee; and eagerly deſire Thee, that I may enjoy Thee in all the Tranſports of Divine Love.

Glory be, &c. *As it was*, &c.

HYMN II.

SWEET *Jeſu!* why, why doſt Thou love
Such worthleſs Things as we?
Why is thy Heart ſo much towards us,
Who ſeldom think on Thee?

Thy

Thy Bounty gives us all we have;
And we thy Gifts abuſe:
Thy Bounty gives us ev'n Thyſelf;
And we Thyſelf refuſe.

And why, my Soul, why do we love
Such wretched Things as theſe;
Theſe that withdraw us from the LORD,
And his pure Eyes diſpleaſe?

Break off, and raiſe thy manly Eye
Up to thoſe Joys above:
Behold all thoſe thy LORD prepares,
To wooe and crown thy Love.

Alas, dear LORD! I cannot love,
Unleſs Thou draw my Heart;
Thou who ſo kindly mak'ſt me know,
O make me do my Part.

Still do Thou love me, O my LORD,
That I may ſtill love Thee:
Still make me love Thee, O my GOD,
That Thou mayſt ſtill love me.

To Thee, great GOD, to Thee alone,
One co-eternal Three,
All Power and Praiſe, all Joy and Bliſs,
Now, and for ever be.

Bleſſed be thy holy Name, O glorious Son of GOD! *and bleſſed be thy Mercy for ever: Thou haſt perfectly fulfill'd all thy Prophets foretold, and infinitely tranſcended all the Wonders they admir'd: Thou haſt done enough to convince us into Faith, and ſuffer'd abundantly to enflame us with thy Love.*

MOST gracious LORD, who haſt ſo loved the World, that Thou gaveſt Thyſelf to redeem it, and humbly took'ſt upon Thee our Nature, that Thou mighteſt ſuffer as Man for the Sins of Men, and in it familiarly teach us the Truth of our Salvation; and mighteſt invincibly alſo fortify us againſt all Perſecutions, and efficaciouſly draw us after Thee into thine own Kingdom, by thy holy Life, and precious Death, and glorious Reſurrection: Do Thou fill our Souls with a Senſe of this wonderful Love, that we may live in thy Obedience, die in thy Favour, and riſe again to rejoice with Thee for ever in thy Glory: Who with the Father, and the Holy Ghoſt, liveſt and reigneſt, GOD and King, World without End. *Amen.*

In the AFTERNOON.

PSALM VIII.

LIFT up thy Voice, O *Jeruſalem*, and be not afraid; ſay unto the Cities of *Judah*, Behold your GOD,

Behold the LORD your GOD is come with a ſtrong Hand, his Reward is with Him, and his Work before Him.

He is come to bring Redemption to all the World, and graciouſly offers it firſt to you his People.

But ye refuſed the Holy One, and the Juſt, and deſired a Murderer to be granted unto you.

Hark, with how ſweet Compaſſion thy kind Redeemer complains of thy Ingratitude.

O

" O *Jeruſalem, Jeruſalem,* thou that killeſt the " Prophets, and ſtoneſt them who are ſent unto thee! " How often would I have gathered thy Chil- " dren together, as a Hen doth her Chickens un- " der her Wings, and thou wouldſt not."

Hark with how tender a Reproof thy LORD unwillingly withdraws from thee his Favour:

" O hadſt thou known, even thou, at leaſt in that thy Day, the Things which belong'd unto thy Peace! But now they are hid from thine Eyes."

Hearken, however, once more; and if his Kindneſs cannot move thy Love, let his Anger work upon thy Fear.

Gird thee with Sackcloth, O *Jeruſalem,* and lie down in Aſhes, cover thee with Mourning, and bitterly lament:

" For the Day ſhall come upon thee, that thine Enemies ſhall caſt a Trench about thee, and ſhall compaſs thee round, and keep thee in on every Side: And ſhall lay thee even with the Ground, and thy Children within thee, and they ſhall not leave in thee one Stone upon another, becauſe thou knoweſt not the Time of thy Viſitation."

But how long, LORD, Holy and Merciful, how long! wilt thou be angry with them for ever?

Haſt Thou not ſaid, He that ſcattereth *Iſrael,* ſhall gather them again, and keep them as a Shepherd doth his Flock.

Remember thy ancient Promiſes, O LORD, and ſave the Remnant of thy once loved *Iſrael.*

Let them yet have Hope in Thee, for with Thee is Mercy, and with Thee is plenteous Redemption; O LORD, redeem *Iſrael* from all their Iniquities.

Take away the Veil from before their Eyes, that they may ſee thy Truth, and embrace it.

Take away the Hardneſs of their ſtony Hearts, that they again may be thy People, and Thou again their GOD.

The Kingdom we expected deſerves not that Name, a ſhort, a vain, a troubleſome Proſperity.

Thy Dominion, O LORD, is Holineſs and Peace, and of thy Kingdom there ſhall be no End.

Such was the Kingdom Thou promiſed'ſt to *David*, *They ſhall live and reign with Thee for ever.*

O make us love, dear LORD, this eternal Kingdom, and all Things elſe ſhall be added unto it.

Glory be, &c. *As it was*, &c.

PSALM IX.

RISE, holy Spouſe of the Son of GOD! riſe, and put on the Robes of Joy.

Ariſe, ſhine, for thy Light is come, and the Glory of the LORD is riſen upon thee.

The *Gentiles* ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing.

Liſt up your Eyes round about, and ſee, they all gather themſelves together, they come to Thee.

Thy Sons come from far, and thy Daughters ſhall be nurſed at thy Side.

Then ſhalt thou ſee, and flow in Abundance, thy Heart ſhall wonder, and be enlarged with Gladneſs:

When the Multitude of the Iſlands ſhall be converted to Thee, and the Strength of the *Gentiles* ſubmit to thy Laws.

The Sons of Strangers ſhall build up thy Walls, and their Kings ſhall miniſter unto Thee.

For in my Wrath I ſmote thee, but in my Favour I had Mercy on thee.

Therefore thy Gates ſhall be open continually, they ſhall not be ſhut Day nor Night.

And they ſhall call on Thee, the City of the LORD, the *Sion* of the Holy One of *Iſrael*.

For

For our LORD ſhall be thy everlaſting Light, and the Days of thy Mourning ſhall end in Glory.

Thy Foundation ſhall be laid on a firm Rock, and the Gates of Hell ſhall not prevail againſt thee.

With thee ſhall be the Tabernacle of GOD, and He will dwell with thee, and the Gates of thy City ſhall not be ſhut at all by Day.

Thy Rock cannot be ſhaken, thy Light can never be extinguiſhed, and even the blind Eyes ſhall be made to behold it.

And the Earth ſhall be filled with the Knowledge of the LORD, as the Waters cover the Sea.

All this we read, all this we firmly believe, for the Mouth of the LORD hath ſpoken it.

Heaven and Earth ſhall paſs away, but not one Tittle of his Word ſhall paſs away, 'till all be fulfilled.

Many of the ſacred Prophecies are already fulfilled, abundantly ſufficient to aſſure us of the reſt.

Already a Virgin hath brought forth a Son, and given him the gracious Name of *Jeſus*.

The Wiſemen of the Eaſt have been led to Him by a Star, and offer'd Him Gold, and Frankincenſe and Myrrh.

His holy Parents have preſented Him in the Temple, and the devout *Simeon* was overjoy'd to ſee Him.

He confirmed his Doctrine with innumerable Miracles, and defended the Truth to the laſt Drop of his Blood.

He roſe again victoriouſly from the Grave, and aſcended in Triumph to the Right-Hand of his Father.

And there, O glorious *Jeſu*, mayſt Thou ſit and reign, 'till all thy Enemies become thy Footſtool!

Nor has thy Judgment ſlept, O dreadful LORD! but with a ſwift and terrible Vengeance cruſhed them into Ruin.

Jeruſalem

Jeruſalem was long ſince made a Heap of Stones, and the Children of thy Crucifiers run wandering over the World.

Nevertheleſs whilſt Thou art thus ſevere in the Predictions of thy Juſtice, Thou haſt not forgot thoſe of thy Mercy.

Thouſands of that ungrateful People have acknowledged Thee their LORD, Thouſands of that perverſe Generation have ſubmitted to thy Sceptre.

Whole Nations of the *Gentiles* have embraced the Faith, and remoteſt Iſlands received thy Law.

Bleſſed for ever be thy Name, O LORD! and bleſſed be the Sweetneſs of thy Mercy;

Who revealeſt Thyſelf to thoſe that knew Thee not, and art found of thoſe that ſought Thee not;

Who often followeſt thoſe that flee from Thee, and never refuſeſt any that come unto Thee.

O Thou in whom, while we remain, we live, and from whom divided we inſtantly die!

Curſe not, we humbly beg, theſe fruitleſs Branches, leſt they wither away and be caſt into the Fire.

Pronounce not againſt us that dreadful Sentence, cut them down, why cumber they the Ground?

But mercifully cut them off from their wild Stock, and graft them into Thyſelf the only true Vine.

Water, O LORD, our Weeds with the Dew of Heaven, and bleſs our low Shrubs with thy powerful Influence.

So Grapes ſhall grow on Thorns, and Figs be gathered on Thiſtles.

Glory be, &c. *As it was*, &c.

PSALM X.

REJOICE in the LORD, all ye Children of *Adam*; rejoice in the Bounty of his free Grace;

No

No longer now confined to a few choice Favourites; and the narrow Compaſs of a private Family.

He has thrown down the Partition-Wall, and open'd the Way of Life to all Mankind:

That all may believe, and love Him here; and all enjoy and be happy in Him hereafter.

But, O my GOD, what do we ſee; when we look abroad into the wide World?

We ſee the ſad Effects, but cannot ſee the Cauſe, why ſo many Kingdoms lie miſerably waſte, ſitting ſtill in the Shadow of Death.

We know, O LORD, thy Ways are in the deep Abyſs; and humbly we adore thy ſecret Counſels.

Only we cannot think of their lamentable Condition, without pitying their Miſery, and imploring thy Mercy.

Some have not yet ſo much as heard of Thee; and others who have heard, refuſe to entertain Thee.

Some who have once acknowledged Thee, have quite fallen away; and others reject what they liſt, and obey by Halves.

Many of thoſe who believe the Truth, abuſe their holy Faith by a wicked Life.

Thus the far greateſt Part of wretched Mankind, whom thy Goodneſs created in thine own Similitude:

Whom thy Son redeemed with his precious Blood, and deſigned to ſo great and laſting a Happineſs:

Still fail, of their true End, and die in their Sins:

Look down, O LORD, and behold from Heaven; behold from the Habitation of thy Holineſs.

Where

Where is thy Zeal, and the Sounding of thy Bowels? Where are thy Promiſes to thy beloved Son?

Haſt Thou not ſaid, all Nations ſhall adore Him; and all the People upon Earth ſhall be bleſſed in Him?

Haſt Thou not ſaid Thyſelf, O Glorious *Jeſu! When I am exalted, I will draw all Men unto Me?*

Haſt Thou not given thy Diſciples expreſs Commiſſion, to *go into all the World, and preach the Goſpel to every Creature?*

Remember, O Thou GOD of everlaſting Truth! Remember, O Thou Author and Finiſher of our Faith!

Remember theſe thy dear Engagements; and graciouſly accompliſh what Thou haſt mercifully begun.

Viſit, O LORD, thine own Houſe firſt; and thoroughly redreſs what Thou findeſt amiſs.

Make our Lives holy according to our Faith, and perfectly unite us in the Bonds of Love.

Kindle in the Hearts of Kings, and the great Ones of the World, an heroick Spirit to advance thy Glory.

Enflame the Hearts of the Prelates, and Prieſts of thy Church, with a generous Zeal for the Converſion of Souls.

Convince them all, that it is the End and Duty of their Place; to improve Mankind in Virtue and Religion.

One Mercy more we humbly beg; which, O! may thy Providence favourably ſupply.

Prepare, O LORD, the Hearts of thoſe that err, and make them apt to receive the Truth.

Then chuſe thy burning and thy ſhining Lights, and ſend them forth over all the World.

Send

Send them, O GOD of infinite Love! but ſend them not alone; leſt they faint by the Way, and miſcarry in the End.

Go with them Thyſelf, and guide them by thy Grace, and crown their Labours with thy powerful Bleſſing.

So ſhall the humble Vallies be raiſed up, and the ſtubborn Mountains be brought low.

So ſhall the crooked Paths be made ſtrait, and the rough Ways ſmooth and plain.

So ſhall the Glory of GOD be every where revealed, and all Fleſh ſhall ſee it together.

Happy the Times when this ſhall come to paſs; happy the Eyes that ſhall ſee theſe Times.

Come glorious Days, wherein that Sun ſhall ſhine; which enlightens at once both Hemiſpheres.

Come, Holy *Jeſus*, and make thoſe glorious Days, and let no Cloud overcaſt them for ever.

Come, and in the largeſt Senſe maintain thy Title, and be effectually the Saviour of the univerſal World.

Glory be, &c. *As it was*, &c. *Hallelujah.*

HYMN III.

JESU! whoſe Grace inſpires thy Prieſts,
To keep alive by ſolemn Feaſts,
The Mem'ry of thy Love:
O may we here ſo paſs thy Days,
That they at laſt our Souls may raiſe,
To feaſt with Thee above.

Jeſu! behold the Wiſe from far,
Led to the Cradle by a Star,
Bring Gifts to Thee their King;
O guide us by thy Light, that that we

The

The Way may find, and ſo to Thee
Ourſelves for Tribute bring.

Jeſu, the pure, and ſpotleſs Lamb,
Who to the Temple humbly came,
Thoſe legal Rights to pay!
O make our proud, and ſtubborn Will,
Thine, and thy Church's Laws fulfill;
Whate'er fond Nature ſay:

Jeſu, who on that fatal Wood
Pour'dſt forth thy Life's laſt Drop of Blood,
Nail'd to a ſhameful Croſs!
O may we bleſs thy Love, and be
Ready, dear LORD, to bear for Thee
All Grief, all Pain, all Loſs.

Jeſu, who, by thine own Love ſlain,
By thine own Power tookſt Life again,
And from the Grave did'ſt riſe!
O may thy Death our Spirits revive,
And at our Death a new Life give,
A Life that never dies.

Jeſu, who to thy Heaven again
Returndſt in Triumph, there to reign,
Of Men, and Angels King!
O may our parting Souls take Flight,
Up to that Land of Joy, and Light,
And there for ever ſing.

All Glory to the Sacred Three,
One Undivided Deity;
All Honour, Power, and Praiſe:
O may thy bleſſed Name ſhine bright,
Crown'd with thoſe Beams of beauteous Light,
Its own eternal Rays.

O

O HOLY, and ever-bleſſed *Jeſus*, who being the eternal Son of GOD, and moſt high in the Glory of GOD the Father, didſt vouchſafe for us Sinners to be born of an humble Virgin, and ſuffer intolerable Perſecutions, even to Death upon the Croſs; work in us we beſeech Thee, a due Senſe of thy infinite Love, that adoring, and believing in Thee as our LORD and Saviour, we may truſt in thy infinite Merits, imitate thy Holy Example, obey thy Commands, and finally enjoy thy Promiſes, living and reigning with Thee, who, with the Father, and the Holy Ghoſt, liveſt and reigneſt, GOD bleſſed for ever, World without End. *Amen.*

In the EVENING.

PSALM XI.

RETIRE now, O my Soul, from thy common Thoughts; permitted to entertain thy leſs ſerious Hours.

Retire, and call thy wandring Thoughts home; and ſpeedily range them into Peace and Order.

That ſo thou may'ſt be prepared to hear thy LORD invite thee, among the reſt, to taſte his Sweetneſs.

Come unto Me (ſaith He) *all ye that labour, and are heavy laden, and I will give you Reſt.*

Take my Yoke upon you, and learn of Me, for I am meek, and lowly in Heart; and ye ſhall find Reſt unto your Souls.

For my Yoke is eaſy; and my Burden light.

Enough, dear LORD, enough is ſaid; to draw all the World to thy Holy Deſcipline.

What can be offer'd ſo agreeable to our Natures, too much alas, inclin'd to Pleaſure, and Profit?

What can be offer'd ſo powerfully attractive, as to make our Work delightful, and then reward it?

Whither, O my GOD, ſhould we go, but unto Thee? Thou haſt the Words of eternal Life.

Thou art our wiſeſt Inſtructor to know what to do; and our only Enabler to do what we know.

Thou art the free Beſtower of all we have; and faithful Promiſer of all we hope.

Thou kindly calleſt us; O make us gladly hear thy Voice; and conſtantly follow it 'till we come to thee.

Suffer us no longer to go aſtray like loſt Sheep; wandring up and down in our By-ways.

Suffer us no longer to be diſtracted about many Things; from Thee, O LORD, who art but one.

But gather us up from the World into ourſelves; then take us from ourſelves into Thee:

There to be raviſh'd with thy holy Embraces; there to be feaſted with the Antepaſts of Heaven.

O how unſpeakable are thy Sweetneſſes, O LORD; which Thou haſt hid for thoſe that fear Thee:

Which Thou haſt partly revealed to thoſe that love Thee, and keep themſelves uncorrupted with the World.

But, O what are they then to thoſe that ſee Thee; and in that Sight ſee all Things elſe!

To thoſe who rejoice perpetually before Thee; and in that Joy find all Joys elſe!

O beauteous Truth, which known, enforces Love; and loved, begets Felicity!

Live

Live Thou for ever in my faithful Memory; and be my conſtant Guide in all my Ways.

Still let me think on thoſe Joys Above; and undervalue all Things compared to my Salvation.

Still let me think on my Saviour's Love; that purchaſed for me all thoſe Joys.

O Thou, my ador'd Redeemer, be Thou the Wiſh of my Heart; the Scope and End of all my Time.

Soon as I awake, let me look up to Thee; and when I ariſe, firſt lowly bow to Thee.

Often in the Day let me call in my Thoughts to Thee; and when I go to Reſt cloſe up mine Eyes in Thee.

So ſhall my Time be govern'd by thy Grace; and my Eternity crown'd with thy Glory.

Glory be, &c. *As it was*, &c.

PSALM XII.

MY God, when I remember thoſe Words of thine; *Repent, for the Kingdom of Heaven is at Hand:*

Make me apply thoſe ſearching Words unto myſelf; and bind them faſt on my own Soul.

Repent, O my Soul, for the Kingdom of Heaven is at Hand; repent for the Kingdom of Heaven depends upon thy Repentance.

I cannot repent without the Grace of God; nor obtain his Grace without his own free Gift.

O my Saviour, who cameſt not to call the Righteous; but, ſuch as I am, Sinners to Repentance!

Make me heartily ſorry for what I have done amiſs; and let me not do again what will make me ſorry.

Deliver me, O LORD, from the Puniſhments I deſerve; deliver me from the Sin, that deſerves thoſe Puniſhments.

Teach me that ſafe, and eaſy Method of cenſuring myſelf, to be acquitted by Thee.

Every Night let me ſit as an impartial Judge; and call before me all my Day.

Let me ſeverely examine every Thought, and Word; and ſtrictly ſearch every Deed, and Omiſſion:

Imploring for the paſt the Mercy of Heaven; and for the Time to come the ſame unbounded Mercy.

If I perhaps find ſome little Thing well done; when weigh'd with the Allowances Thou makeſt:

Let me return all the Glory to my GOD; and beg his Grace to continue, and improve it.

His is the Hand that ſows the Seed; his is the Bleſſing that gives the Encreaſe.

Thus let me, once a Day at leaſt look home; and ſeriouſly enquire into the State of my Soul.

Let not the Sun go down upon my Wrath; nor on any unrepented Sin.

Still let me write at the Foot of my Account; reconciled to my GOD, and in Charity with all the World.

Then go to Bed with a quiet Conſcience, and fall aſleep in Peace, and Hope.

Glory be, &c. *As it was* &c.

PSALM XIII.

HARK, how He tells us this new, and glorious, Secret; *We ſhall be hereafter like th' Angels in Heaven.*

O

O ſweet and precious Word to them that reliſh it; and thoroughly digeſt its ſtrong Nouriſhment:

To them that feed on it often as their daily Bread; *We ſhall be hereafter like the Angels in Heaven.*

And what, O LORD, are theſe bleſſed Angels, but Spirits, that know, and love, and delight in Thee for ever?

Such, O my Soul, we ſhall be, and ſuch a Life we ſhall lead; we ſhall be, and live, like the Angels in Heaven.

We ſhall know all that is true, and love all that is good; and ſhall delight in that Knowledge and Love for ever.

No Ignorance ſhall darken, nor Error deceive us; we ſhall be like the Angels in Heaven.

No Cares ſhall perplex us, nor Croſſes afflict us; we ſhall be like the Angels in Heaven.

Our Joys ſhall be full, and pure, and everlaſting; we ſhall be like the Angels in Heaven.

Chear thee O my Soul, and bleſs thy bounteous LORD; it is by Him we ſhall be like the Angels in Heaven.

Chear thee, and raiſe thy Hopes yet glorioufly higher; we ſhall be like Himſelf, for we ſhall ſee Him as He is.

Glory be, &c. *As it was*, &c.

GRANT us, O LORD JESUS, ſo frequently to renew the Memory of thy Grave, that we may be always prepared for our own; and ſo ſeriouſly to reflect on the Conſequences of an holy Death, that every Day we may grow leſs affected to this tranſitory Life, and more in Love with thy eternal Joys.

NOW our LORD *Jesus Christ* Himself, and GOD even our Father, who hath loved us, and hath given us everlasting Consolation, and good Hope through Grace, comfort our Hearts, and stablish us in every good Word and Work. *Amen.*

THE Blessing of GOD Almighty, the Father, the Son, and the Holy Ghost, be with us this Night, the rest of our Lives, and evermore. *Amen.*

THE

Office of the Holy Ghost.

MORNING PRAYER.

Come, let us adore our GOD *that sanctifies us.*

PSALM I.

COME, let us humbly implore his Grace, to make us worthy to adore our Sanctifier, who from the Father and the Son eternally proceeds, and with the Father and the Son together is worshipped and glorified.

Come, let us adore our GOD *that sanctifies us.*

He infuses into us the Breath of Life, and brings us forth in our second Birth; a Birth that makes us Heirs of Heaven, and give us a Title to everlasting Happiness.

Come, let us adore our GOD *that sanctifies us.*

Let

Let us prepare our Understandings to assent to his Truths, and our Wills to follow his Divine Inspirations; let us fill our Memories with his innumerable Mercies, and our whole Souls with the Glory of his Attributes.

Come, let us adore our GOD *that sanctifies us.*

Let us confidently address to Him our Petitions, who promises to help the Infirmities of our Prayers; let us not doubt the Bounty of his Goodness, but hope He will grant what Himself inspires to ask.

Come, let us adore our GOD *that sanctifies us.*

Glory be, &c. *As it was*, &c.

PSALM II.

LORD, with how sweet and natural a Conduct does thy Providence govern the Children of Men!

Leading them from one Degree to another, 'till Thou hast brought them up to their highest Perfection!

Thou puttest them to learn in the School of Virtue, and disposest their Capacities into several Forms.

In the first Ages, when the World was young, Thou gavest them for their Guide the Book of Nature.

There thy Divine Assistance helped them to read some few plain Lessons of their Duty to Thee.

They saw this admirable Frame of Creatures; and as far as they could argue, they could conclude:

" There is a GOD, the Cause of all Things;
" there is a Providence, the Disposer of all Things.

" He

" He muſt be powerful, that made ſo vaſt a " World; He muſt be wiſe, that contrived ſuch " excellent Works.

" He muſt be Goodneſs itſelf that did all this " for us; and we muſt be ungrateful Wretches, " if we do Nothing for Him."

After this, Thou gaveſt thy People a *written Rule*, which trained them up in a ſet Form of Diſcipline,

Which grew and ſpread into a publick Religion, and was uniformly profeſſed by a whole Nation.

They had ſome weak Conception indeed of the Kingdom of Heaven, and ſome imperfect Means to bring them thither.

But as to thoſe high ſupernatural Myſteries, *that ſo glorioufly exalt the Chriſtian Faith:*

They all, alas! were blind, or in the Dark, while the Veil was before their Eyes.

And were often expoſed to the Effects of their Ignorance, wanting thoſe clear Inſtructions to know their End, wanting thoſe powerful Motives to love their GOD:

Yet this prepared them for the Times of Grace, to which thy Mercy, LORD, reſerved far greater Favours:

To which Thou hadſt promiſed, by thy holy Prophets, an Effuſion of Bleſſings:

I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a GOD, *and they ſhall be to me a People.*

I will pour out my Spirit on all Fleſh, and your Sons and your Daughters ſhall propheſy.

They ſhall no more teach every one his Neighbour; for all ſhall know Me from the leaſt to the greateſt.

O merciful LORD, who haſt loved us from the Beginning, be graciouſly pleaſed to love us to the End.

Pity

Pity the unhappy State of fallen Mankind, which neither Nature nor Law could bring to Perfection.

If any riper Souls came forward to the Birth, there wanted *Spirit* to bring them forth.

But O ſend out thy *Spirit*, and they ſhall be created; and from their Nothing of Sin, even a Darkneſs deeper than Nothing, be raiſed to the Life and Light of Holineſs.

Send out thy Spirit, and renew the Face of the Earth; and our Weeds and our Thorns ſhall be turned into a Paradiſe.

Glory be, &c. *As it was*, &c.

PSALM III.

LOOK up, O languiſhing World, look up, and ſee how punctually thy faithful LORD performs his Word.

When He had finiſhed here that glorious Work, which his Goodneſs undertook for our Redemption:

When He had told us what we ought to do, and what to ſuffer for the Kingdom of Heaven:

When He Himſelf had done more than He required of us, and ſuffered more than our boldeſt Hopes could expect from Him:

He firſt prepares the Hearts of his Diſciples, and comforts their Sorrows with theſe ſweet Words:

Children, I will not leave you comfortleſs; but will pray to my Father, and He ſhall give you another Comforter;

Even the Spirit of Truth, and He ſhall teach you all Things, and bring to your Remembrance whatſoever I have ſaid unto you.

Peace I leave with you, my Peace I give to you: Let not your Heart be troubled, neither let it be afraid.

I go to my Father, and to your Father; to my GOD, *and your* GOD.

I

I go to prepare a Place for you, that where I am there ye may be alſo.

This ſaid, He led them forth together, and gave them his Bleſſing; and parting from them, went away into Heaven.

When the appointed Time was come, as all the Works of GOD go forth in their fitteſt Seaſon:

When his Diſciples were gathered together in one Mind and Place, and ſo ready for the Viſits of Heaven:

When they had long continued in ardent Prayer, and wrought their Affections to the higheſt Point of Deſire:

Suddenly there was a Sound from Heaven, whence every good and perfect Gift deſcends;

A vehement ruſhing Wind filled the whole Houſe; for the Grace of GOD is ſtrong and liberal.

Behold, on the Head of each ſat a Tongue, as of Fire:

While they were all illuminated with a pure Light, and enflamed with a fervent Heat:

And to communicate both theſe to every Nation, they were all endued with the Gift of Languages.

Thus was the Promiſe of our LORD fulfilled; and thus the Meſſengers of everlaſting Peace prepared:

Miraculouſly baptized with the Holy Ghoſt and with Fire, and perfectly qualified for their great Commiſſion.

To preach to every Creature this happy Goſpel; *He that believeth and is baptized, ſhall be ſaved.*

Glory be, &c. *As it was*, &c.

PSALM

PSALM IV.

HOW glorious is thy Grace, O LORD, over all the World! How admirable the Influence of thy Holy Spirit!

They that through Dulneſs ſo ſlowly underſtood the oft repeated Leſſons of their Divine Maſter:

Now with the firſt ſwift Glance ſee through all, and no Myſtery can poſe them.

They, who through Fear forſook their LORD, and fled away from the Danger of being His:

Now rejoice in ſuffering for his Name, and neither Life nor Death can forbid them to confeſs Him.

They, who even after their Saviour's Reſurrection ſhut faſt the Doors for Fear of the *Jews:*

Now, in the open Streets, and publick Synagogues, confidently proclaim the Name of *Jeſus.*

O! were there now ſuch Tongues of Fire, to kindle in the World ſuch Divine Flames!

O! were there now ſuch Hearts in the World, to receive the holy Sparks that fall from Heaven!

The great Apoſtle preached but one Sermon, and converted three thouſand Souls.

He preach'd again, and wrought but one Miracle, and five thouſand were added to the Church.

Thus every Day they increaſed in their Number, and their Number increaſed in Virtue and Piety.

They ſold all they had, and brought the Price, and laid it down at the Apoſtles Feet.

They liv'd in common, they call'd Nothing their own, enjoying a bleſſed Communion in all Things, ſpiritual and temporal.

Even in their Will and Underſtanding they were all united; they being all, after the heavenly Image, of one Heart and one Mind.

Every

Every one had enough, and that is to be rich; none had too much, and that is to be free:

Free from the Cares that perplex the Wealthy; free from the Temptations that wait on Superfluity.

They pray'd, and mingled with their Prayers their Tears; they wept, and mingled with their Tears their Complaints.

"Ah, deareſt LORD! why were we not ſo happy, to be converted by Thee, while Thou dwelledſt amongſt us?

"Why not to entertain Salvation, when Thou broughteſt it to our Homes, and preferredſt our little Nation before all the World?

"Thou didſt cleanſe the Leprous, and heal all Manner of Diſeaſes; Thou didſt raiſe the Dead, and caſt out Devils by thy Word.

"Yet we, alas! how many of us blaſphemed thy Name? How many conſpired with thy bloody Crucifiers?

"Spare us, O LORD! Have Mercy upon us, O *Jeſus!* for we knew Thee not to be the LORD of Glory.

"Bleſſed be thy Holy Spirit, who hath opened our Eyes, and made us ſee through the Veil that eclipſed us.

"Now we believe Thee to be the Meſſias we expected; now we acknowledge Thee to be the King of *Iſrael.*"

Such were the Favours of thoſe happy Times; and O how happy were our Times had we thoſe Favours!

Ours are become miſerable by the unfruitful Lives, and ſcandalous Examples of too many Chriſtians.

Too many, alas! yet even the Gates of Hell can never prevail againſt the Power of GOD.

Still the ſame Spirit governs the World, and keeps alive the ſame primitive Fire.

Still there are Hearts full of the Holy Ghoſt, full of that raviſhing Wine of Divine Love.

Still there are Souls who renounce all they have, and take up their Croſs and follow our LORD.

Still there are fiery Tongues kindled by the Breath of Heaven, who carry their ſacred Flames into every Nation.

Glory be, &c. *As it was*, &c.

At NOON.

Kindle in our Hearts, O LORD, *thy holy Fire; that we may offer to Thee the Incenſe of Praiſe.* Hallelujah.

PSALM V.

CONSIDER, my Soul, the Mercies of thy GOD; conſider the Wonders He hath wrought for the Children of Men.

The eternal Father created us of Nothing, and ſet us in the Way to everlaſting Happineſs.

The eternal Son came down from Heaven to ſeek us, and reſtored us again when we had loſt ourſelves.

The eternal Spirit ſends and brings his Grace to ſanctify us, and give us Strength to walk that holy Way.

Thus every Perſon of the Sacred Trinity has freely contributed his particular Bleſſing:

And all together, as one co-infinite Goodneſs, have graciouſly agreed to compleat our Felicity.

But,

But, O ungrateful we! was it not enough to receive of GOD all we have and are?

Was it not enough that the Son of GOD should come down; and live to teach us, and die to redeem us?

Was not all this enough to make us love? And Love is all He aim'd at, and Love is all we needed.

Let us confess to Thee, O merciful LORD! let us confess unto Thee our miserable Condition.

Such, alas! was the Corruption of our Nature, and so many and strong the Temptations that surround us;

That without this thy last miraculous Favour, sending the Holy Ghost to guide and quicken us,

We should quite have forgotten our GOD that made us, and neglected the Service of our LORD that bought us;

Had not thy Fulness been furnished with one Blessing more, to bestow on thy Children:

Hadst Thou not providently reserved a better Blessing than the Dew of the Clouds, and the Fatness of the Earth.

These were the Rewards of the old Law; but behold far greater than these are here:

Divine Refreshment from the Heaven of Heavens, and the Fruits of the Holy Ghost;

Meekness, and Peace, and Joy diffused in our Breasts; Strength and Courage kindled in our Hearts;

A thousand Embraces of the Bridegroom of Souls; a thousand Pledges of his everlasting Love.

These are the great Rewards of the Law of Grace, and given to prepare us for the Kingdom of Glory.

O blessed Spirit, who bestowest thy Favours as Thou pleasest; and the more Thou hast given, still the more Thou givest:

Diſpoſe thy Servants firſt to entertain Thee; then graciouſly vouchſafe to deſcend into our Hearts.

Fill us, O Holy Ghoſt, and our little Veſſels; and as Thou filleſt us, enlarge our Capacities.

Make us, the more we receive of Thee, ſtill to grow in Deſire of receiving more;

'Till we aſcend at length to thoſe Joys above, where all our Faculties ſhall be ſtretched to the utmoſt.

Where they ſhall be filled to the Brim, and overflow'd with a Torrent of Pleaſure for ever. *Hallelujah.*

Glory be, &c. *As it was*, &c.

PSALM VI.

BLESSED be thy Name, O Holy Spirit, and bleſſed be the Bounty of thy Goodneſs.

When the eternal Father, by creating the World, had declared Himſelf, and his Almighty Power:

When the uncreated Word, by redeeming Mankind, had revealed Himſelf, and his infinite Wiſdom:

Behold a ſtrange Condeſcenſion to our weak Nature, the inviſible Spirit viſibly appears:

He deſcends from Heaven in the Shape of a Dove, and gently deſcends on the Prince of Peace:

Again, He deſcends in the Likeneſs of Fire, and miraculouſly ſits upon the Heads of his Diſciples:

Mingling thus together in one, thoſe chief Ingredients of excellent Virtue;

Mildneſs to allay the Heat of Zeal, and Zeal to quicken that Mildneſs;

Innocency to adorn the Light of Knowledge, and Knowledge to direct the Simplicity of Innocence.

O bleſt and admirable Teacher, who can inſtruct like the Spirit of GOD!

He needs no Years to finiſh his Courſe, but with a ſwift and efficacious Touch conſummates all Things:

He by one Leſſon perfected the Diſciples, and poliſhed rude Fiſhermen into eloquent Preachers.

All this Thou haſt done, O infinite Goodneſs! and all we do is wrought in us by Thee.

By Thee we are regenerated at firſt, by Thee confirm'd by the Impoſition of Hands:

By Thee thy Servants are conſecrated into Prieſts; by Thee our Marriages are ſanctified into Bleſſings:

By Thee our Souls are comforted on the Bed of Sickneſs, and by thy holy Unction all our Life is wiſely governed.

If in the Church there be any Wiſdom or Knowledge; if any real Sanctity or decent Order;

If any Faith in the Myſteries of Religion; if any Hope of everlaſting Salvation;

If any Love of GOD, as our ſovereign Bliſs; if any Charity one towards another;

All flows from Thee and thy Free Grace, O Thou boundleſs Ocean of eternal Mercies!

All flows from Thee; and may we all return our little Streams in Tribute to thy Bounty:

May every Favour Thou offereſt, be thankfully received; and every Talent Thou beſtoweſt, diligently improved.

So ſhall we faithfully perform our Duty, and render to thy Grace its juſt Glory.

While whatever we have we acknowledge from Thee; and whatever Thou giveſt us is not in vain, but is powerful and glorious.

Glory be, &c. *As it was*, &c.

PSALM VII.

STILL let us ſing, O bleſſed Spirit! to Thee let us ſing theſe few Lines more:

To Thee, the eternal Love of the Father and the Son, and glorious Finiſher of that ſacred Myſtery:

To Thee, the quickning Spirit of regenerated Souls; in whom they live, and move, and have their Being:

To Thee, the ſovereign Balſam of our Wounds, and only Comfort of all our Sorrows:

To Thee, our Refuge in this Place of Baniſhment, and faithful Guide in this wandring Pilgrimage:

To Thee, the ſacred Pledge of our free Adoption, and enſuring Seal of our eternal Salvation:

What do we ſay, O Thou adorable Spirit of GOD! what do we ſay, when we utter ſuch Words as theſe?

We ſay what we can in our low Capacities; but, alas, how ſhort of thy unſpeakable Excellencies!

O that we had the Tongues of Saints and Angels! O that we had thine own miraculous Tongues!

Thoſe which ſat flaming on the Heads of the Apoſtles, and made them ſpeak thy Wonders in every Language.

Still all our Praiſes would be poor and narrow; ſtill infinitely leſs than thy infinite Perfections.

But if we cannot ſpeak as our GOD deſerves, ſhall we hold our Peace, which our GOD forbids?

Woe be to them, O LORD, who are ſilent of Thee, and ſpend the Breath Thou giveſt them on any but Thyſelf.

O Thou that openeſt the Mouths of the Dumb, and makeſt the Tongues of Children eloquent!

Inſpire

Inſpire thy Servants, if not with Expreſſions ſuitable to Thee, at leaſt with ſuch as are profitable to us:

Such as may inſtruct us what we ought to do; ſuch as may move us to do what we ſay.

And when we have tried our beſt Endeavours, and taken Meaſure of our own Defects:

Let us heartily join in Communion with the Bleſſed above; that they, taught by Him, and made perfect, may ſupply our Weakneſs with their worthier Hymns.

Praiſe the eternal Spirit, by whom the World's Redeemer was conceived in the Womb of a Virgin, O all ye Works of the LORD.

Praiſe Him, by whom this Virgin, in all Generations bleſſed, was made the Mother of the Son of GOD.

Praiſe Him, O ye Choirs of rejoicing Angels, whoſe early Grace confirmed you in Glory.

Praiſe Him, O ye reverend Patriarchs, whoſe Ways He govern'd, and by particular Providence led you to Felicity.

Praiſe Him, ye ancient Prophets, whoſe Souls He inſpired, to teach his choſen People the Mind of Heaven.

Praiſe Him, ye glorious Apoſtles, whom He empower'd to be Ambaſſadors of Peace between Heaven and Earth.

Praiſe Him, ye generous Martyrs, whoſe Spirits He encouraged, and gave you Victory over the Terrors of Death.

Praiſe Him, ye bleſſed Confeſſors, whoſe Lives He ſanctified, and gave you Victory over the World and yourſelves.

Praiſe Him, ye holy Virgins, whoſe Souls He eſpouſed, and conſecrated your chaſte Bodies into Temples for Himſelf.

Praiſe

Praiſe Him, all you that live in his Grace; praiſe Him all you that hope for his Glory.

Praiſe Him, all ye Spirits and Souls of the Faithful, whom He has Sealed againſt the Terrible Day; and whoſe Hope He ſuſtains even in the Valley of the Shadow of Death.

Praiſe Him all ye Churches of the Saints; praiſe Him all ye Nations and Tribes of the Earth.

Let every Thing that has Breath give Glory to Him, in the new Creation; let every Thing that has Spirit praiſe the Spirit of our LORD, in the glorious Reſtitution of all Things.

Praiſe Him, O my Soul, for his Mercies to thee; praiſe Him for his Goodneſs to all the World.

Praiſe Him on thy choiceſt Inſtrument, thy Heart; praiſe him in thy beſt Words, thoſe of the Church.

Glory be, &c. *As it was*, &c.

In the AFTERNOON.

We are not our own, but the Temples of the Holy Ghoſt, let us dedicate ourſelves entirely to his Service.

PSALM VIII.

COME, let us again prepare our Hearts; and humbly offer this our Sacrifice.

Let us remember our GOD is a pure Spirit, and delights to dwell in a calm Tabernacle.

He will not enter into a Soul which is ſubject to Sin; nor ſtay where he finds his Grace neglected.

If He vouchſafe us the Bleſſing of a Viſit; (and O how heavenly, ſweet, and raviſhing is his Preſence!)

Let

Let us open wide our Boſoms to receive Him, and ſummon all our Powers to entertain Him.

Come, my Underſtanding, and bring all that thou knoweſt; yea, bring all that enlightens thee in the Way to Felicity.

Come, my Will, and call in all thy Loves; and contract them into one, and ſettle this one here for ever.

Come, my Memory, with all thy Multitudes and Swarms of Notions; and forget them all, but what concerns Eternity.

Come, my whole Soul, with theſe thy Faculties about thee; come, and proſtrate adore the eternal Spirit.

Behold He is now with us, and ſits in our Hearts, as on his Throne; to receive our Petitions, and give us his Bleſſings.

He never will forſake us, if we chaſe Him not away; but will guide and comfort us with his holy Inſpirations.

Come then, and with devouteſt Reverence attend; and let us hear what the LORD our GOD will ſay in us.

He leads us thus into Retirement, and Silence; and there familiarly ſpeaks to our Hearts.

O Thou our merciful, though offended GOD! behold thus low we bow our Heads.

Bluſhing for Shame to ſee our Folly; and ſo much the more, becauſe we ſee our Duty.

Happy were we, if we could be ſtill thinking of Thee; and raiſe all thoſe Thoughts into Deſires to be with Thee.

Happy were we, could we always feel thoſe Fervours; which ſometimes Thou inſpireſt.

O were that Spark kindled into a Fire; and that Fire blown up into a continual Flame.

Cure

Cure us, O Thou great Physician of Souls; cure us of all our sinful Distempers.

Cure us of this intermitting Piety, and fix it into an even and a constant Holiness.

O make us use Religion as our regular Diet, and not only as a Medicine in Necessity.

Make us enter into a Course of hearty Repentance, and practise Virtue as our daily Exercise.

So shall our Souls be endued with perfect Health, and disposed for a long, even for an everlasting Life.

Glory be, &c. *As it was*, &c.

Quicken us by thy Grace, O LORD; *and give us thy Holy Spirit, that we may throughly mortify the Works of the Flesh.*

PSALM IX.

NOW we have begun, permit us, mighty LORD, to speak once more, who are but Dust and Ashes.

Let us go on, and confess to Thee, and open before Thee all our Miseries.

Such an Occasion often endangers us; such a Temptation too often overcomes us.

Our own Infirmities are too strong for us, and our ill Customs prevail against us.

Have Mercy upon us, O GOD of infinite Compassion! Have Mercy upon us, O Thou Comforter of afflicted Minds!

Have Mercy upon us, and pardon what is past; have Mercy upon us, and prevent what is to come.

Whenever Thou seest us unhappily engaged, and blindly running on in the Ways of Death;

O send thy holy Grace to check our Speed, and make us stay and look before us.

Shew

Shew us the horrid Downfall into that bottomleſs Pit, where impenitent Sinners are ſwallowed up for ever.

Strike our regardleſs Souls with Fear and Trembling, at the dreadful Sight of ſo ſad a Ruin.

Then turn our Eyes, and kindly ſet before them the beauteous Proſpect of a pious Life.

Make us look long and ſteadily upon it, and make us look through, and ſee beyond it.

Give us, O gracious LORD, Thou free Beginner and perfect Finiſher of all virtuous Actions!

Give us a right Spirit, to guide our Intentions, that we may aim directly at our true End.

Give us a faithful Spirit, to maintain our Reſolutions, that what we wiſely reſolve on, we may ſtedfaſtly adhere to.

Give us an holy Spirit, to ſanctify our Affections, that what we rightly deſign, we may piouſly purſue.

Suffer not the Fleſh to deceive us any more; but fortify our Spirit againſt all its Aſſaults.

Away Fleſh and Blood, away deceitful World; you cannot enter into the Kingdom of Heaven.

You were created only to ſerve us in the Way, and ſet us down at our Journey's End.

Away with all your fond deluding Dreams; be baniſh'd for ever from our awaken'd Souls.

Come Thou bleſſed Spirit of Faith, and govern our Lives with thy holy Maxims.

Subdue our Senſe to the Dictates of Reaſon, and perfect our Reaſon with the Myſteries of Religion.

Teach us to love and fear what we ſee not now, as at too great a Diſtance for our ſhort Sight:

But what we are ſure will hereafter be our Bliſs or our Miſery for ever.

Glory be, &c. *As it was*, &c.

PSALM

PSALM X.

LET not our LORD be angry, and we will speak yet once; for we have much to ask, and He has infinite to give.

We have much to ask for ourselves and all the World, who depend entirely on his free Goodness.

Many, O LORD, are the Graces we want, and none give them but thy Bounty.

Many are the Sins and Miseries we are exposed to, and none can deliver us but thy Providence.

Deliver us, O LORD, from what Thou knowest is against us; deliver us from what we know ourselves will undo us.

Deliver us from the Spirit of Prophaneness and Infidelity; from the Spirit of Error, and Schism, and Heresy.

Deliver us from the Spirit of Pride and Avarice; from the Spirit of Anger, and Sloth, and Envy.

Deliver us from the Spirit of Drunkenness and Gluttony, from the Spirit of Lust and Impurity.

Deliver us, O gracious GOD, from every evil Spirit, and vouchsafe to give us of thine own good Spirit.

Vouchsafe to give us the Spirit of Fortitude; the Spirit of Temperance, and Justice, and Prudence;

The Spirit of Wisdom, and Understanding, and Counsel; the Spirit of Knowledge, and Piety, and Fear of Thee;

The Spirit of Peace, and Patience, and Benignity; the Spirit of Humility, Sobriety, and Chastity.

O Thou, who never denyest thy Favours, except we first deny our Obedience!

Thou who art often near us, when we are far from Thee; often ready to grant, when we are unmindful to ask!

Refuse

Refuſe not, O LORD, to hear us, now we call upon Thee; and make us ſtill hear Thee, when Thou calleſt to us.

Fill our Underſtandings with the Knowledge of ſuch Truths, as may fix them on Thee, the eternal Verity.

Inure our Wills to embrace ſuch Objects, as may unite them unto Thee, the ſovereign Goodneſs.

Shew us the narrow Way that leads to Life; the Way that few can find, and fewer follow.

Let not our Faith grow wild with ſuperfluous Branches, nor be ſtript into a naked and fruitleſs Trunk.

Let not our Hope ſwell up to raſh Preſumption, nor ſhrink away into a faint Deſpair.

Let not our Love be cooled into a careleſs Indifferency, nor heated into a furious Zeal.

Suffer us not obſtinately to perſiſt in any known Wickedneſs, nor maliciouſly to impugn any known Truth.

Suffer us not to die in our Sins, without Repentance; but have Mercy upon us at that ſerious Hour, and inſpire us with thy Grace now and always.

Have Mercy upon us, and govern us in our Life; have Mercy upon us, and ſave us in our Death.

Glory be, &c. *As it was*, &c.

HYMN I.

COME, Holy Spirit, ſend down thoſe Beams,
Which gently flow in ſilent Streams,
From thy bright Throne above;
Come, Thou Enricher of the Poor,
And bounteous Source of all our Store,
Come fill us with thy Love.

Come Thou, our Souls delicious Gueſt,
The wearied Pilgrim's ſweeteſt Reſt,
The Sufferer's beſt Relief:
Come Thou, our Paſſions cool Allay,
Whoſe Comfort wipes all Tears away,
And turns to Joy all Grief.

All Glory to the Sacred Three,
One ever-living Deity,
All Power, and Bliſs, and Praiſe;
As at the firſt when Time begun,
May the ſame Homage ſtill be done,
'Till Time itſelf decays.

Bleſſed be thy Name, O Holy Spirit of GOD, *who divideſt thy Gifts to every one as Thou pleaſeſt, and workeſt all in all! In Thee our Sorrows have a Comforter to allay them, and our Sins an Advocate to plead for them; in Thee our Ignorances have a Guide to direct them, and our Frailties a Confirmer to ſtrengthen them, and all our Wants a* GOD *to relieve them.* Hallelujah.

O GOD, who by thy Holy Spirit didſt at firſt eſtabliſh a Church, and who ſanctifying it by the ſame Spirit, doſt ſtill preſerve and govern it; hear, we beſeech Thee, the Prayers of thy Servants, and mercifully grant us the perpetual Aſſiſtance of thy Grace, that we may never be deceived by any falſe Spirit, nor overcome by the Suggeſtions of Fleſh and Blood, but in all our Doubts may be directed in the Ways of Truth, and in all our Actions guided by this thy Holy Spirit; who, with Thee, and thy eternal Son, liveth and reigneth, one GOD, World without End. *Amen.*

In the EVENING.

PSALM XI.

COME, my Soul, conſider again who this is, yea, who the Spirit of the LORD is; that we may give unto Him the Glory that is due unto his Name.

For holy and reverend is his Name; therefore let us fear before Him, and let Him be glorified in Himſelf, and glorified in all his Saints.

Glorify Him all ye Saints, with the utmoſt Powers He has given you; glorify Him with your whole Spirits, which He has formed and renewed in you.

Glorify Him, who is the LORD and Giver of your Life; glorify Him, by whom ye are tranſformed into the very Image and expreſs Portraiture of GOD.

Glorify Him, who is to you the Renewer of Nature; glorify Him, who is to you the Spirit of Glory.

Holy Father, for ever hallowed be thy Name in us, by thine own Spirit, whereby Thou adopteſt us to be thy Children:

That we may live before Thee, as an holy Generation, and may do the Work which Thou haſt given us to do.

Holy LORD, Son of the Father, let thy Kingdom, which is a Kingdom of Holineſs and Peace, come into our Hearts by the Spirit of Holineſs;

Which Thou ſendeſt unto us from the Father, to prepare a Throne for Thee in us, even a Throne of Peace.

Holy Spirit, let thy Will be done in us, which is our Sanctification, and is the Will alſo of the Father, and of the Son.

O let it be done by the powerful Operation of thine own living Energy in our Souls! O let it be done by thy holy Inſpiration, gently moving and warming our Hearts!

Send forth thy Spirit, O GOD; ſo ſhall we be quickned: And let thy Glory be revealed within us; ſo ſhall we both know and do thy Will, and thy Name ſhall thence be glorified.

Come then, Holy Spirit, come, and abide with us; that we, in Thee, may glorify both the Father and the Son;

By doing the Divine Will on Earth, as it is done in Heaven; by living the Life of Angels:

Yea, living the Life of *Chriſt*, not of Angels only, and honouring the Father, as the Son did honour Him, ſaying,

"Lo, a Body Thou haſt for us prepared, and "a Spirit haſt Thou inſpired, wherewith to do thy "Will, O LORD!"

The Spirit of the LORD is glorious, and perfects the Soul; and the Inſpiration of the Almighty gives Underſtanding, and Wiſdom, and Power:

That the Kingdom of Heaven may be repreſented on Earth, and the Will of GOD done by us below as it is by thoſe bleſſed Spirits above.

Therefore we thirſt after Thee, the Fountain of ſpiritual Life; and as the Hart pants after the Water-brooks, ſo do our Souls pant after Thee, O GOD.

O when ſhall we be ſatisfied with the living Streams from the Throne of our GOD! O when ſhall

ſhall we come to draw freely from the Wells of Salvation!

O when ſhall a Fountain be opened within us, as of Water mingled with Fire, perpetually ſpringing up into eternal Life!

Behold, this is the Spirit of the LORD, whereof all his Saints are made Partakers; the Fountain opened in *Jeruſalem* for all the Faithful to drink of, that they may be filled with Light and Joy.

Come, let us rejoice before our GOD, whoſe Spirit has made us; come, let us rejoice before our GOD, whoſe Spirit doth ſanctify us.

Glory be, &c. *As it was*, &c.

PSALM XII.

BUT while we rejoice in the Spirit of our LORD, we will humble ourſelves before his Footſtool, and will mingle Tears both of Joy and Grief with the Bread which He gives us.

For we have ſinned, and done perverſely, and have been more ready to follow our own Devices and Inclinations, than his holy Inſpirations and Motions.

Sorrow is therefore with us for a Night, but Joy comes in the Morning; when the chearing Light of the Spirit breaks in upon us.

And Trouble we may alſo have in the World, but in Him is ſure Conſolation, and ſuch a Joy as none know but they that feel it.

Wherefore bleſſed are they that mourn for their Sins, and for the Sins of the World; for they ſhall be comforted.

The Spirit of Joy and Peace ſhall flow into them from the Preſence of the LORD, and they ſhall be filled with his Conſolation, though this be ſown in Bitterneſs and Anguiſh of Soul.

Yea, bleſſed are they that ſow in Tears; for our LORD ſhall rain Salvation upon them, and they ſhall reap of the Fruits of the Spirit with abundant Gladneſs.

Come, let us rejoice before Him, who has given us a new Life; let us bleſs his Name, who after a ſhort Heavineſs fills our Mouth with Laughter, and our Tongue with Singing.

Great is the Spirit of our LORD, and of great Power; his Underſtanding is infinite, and out of Darkneſs He brings forth marvellous Light, to the joyful Surprize of our Souls.

He heals the Broken in Heart of a ſudden, binds up their Wounds, and wipes away their Tears, making all Things new.

He ſends forth his Breath into us, and we are preſently revived; He gives Medicine to heal our Sickneſs, and we are healed from our Sins, and a Song of Rejoicing is put by Him into our Mouths.

For his Breath is Life indeed, and in his Light there is Extacy of Joy; and by his Unction we are made whole, and the Shadow of Death driven away.

Come, let us rejoice in Him, who has thus given us a new Life; let us rejoice in Him, who looſes the Priſoners of Death, and turns again our Captivity, as the Streams in the South.

Let nothing now make us afraid; for it is no Matter what the Enemy threathens us; O let not our Hearts be troubled.

Yea, let us not be moved, though Hell ſhould be moved againſt us; but let us be comforted ſtill in the Power of the Holy Ghoſt, and under the Overſhadowing of his Wings let our Reſt for ever abide.

Let us take Comfort in Him, notwithſtanding our Sins, yea, let us be never ſo ſad.

For Sin does not make us incapable of Comfort, though Want of Repentance for Sin does.

So

So we always carry away ſo much Comfort of the Holy Ghoſt, as we have of true Contrition for our Sins.

Wherefore deliver us, good LORD, from all thoſe Sins that exclude this Divine Comforter.

Deliver us, O LORD, both from Preſumption, and from Deſpair.

For Preſumption takes away the Fear of Thee, O GOD; and Deſpair the Love of Thee for thy Goodneſs.

Deliver us, and all that are called by thy Name, from all Impenitence, and from Hardneſs of Heart.

For Impenitence excludes all Sorrow for Sins paſt, and Hardneſs of Heart makes the Sinner continue in a Courſe of Sinning.

Deliver us and them from oppoſing a known Truth, and from ever envying thoſe who embrace it.

Deliver us, good LORD, from Relapſes and counterfeit Repentances.

Deliver us from reſiſting any lawful Authority whatſoever; for therein we reſiſt Thee, our GOD.

O keep all that have been once enlightened, and have been made Partakers of the Holy Ghoſt; that they may not fall away, and crucify to themſelves afreſh the LORD of Life.

Come, Holy Spirit, and enflame our Hearts with thy celeſtial Fire; come, and burn up in us all the Droſs of Sin.

Deliver us from all Inconſiderateneſs and Raſhneſs, from all Frowardneſs and Cenſoriouſneſs, and from the Pride and Luſt of our own Spirit; that ſo there may be a Way prepared for Thee.

Then our Souls will be ready for thy Impreſſions, and fitted for thy Inſpirations. *Amen.*

Glory be, &c. *As it was*, &c.

PSALM

PSALM XIII.

THY Impreſſions, O LORD, who art Goodneſs itſelf, will make us good; thy Inſpirations, who art Holineſs itſelf, will make us holy.

It is thy Spirit, O LORD, that gives thy Prieſts Eloquence, and thy Miniſters Utterance in Preaching; that none may reſiſt the Power with which they ſpeak.

It is thy Spirit that enkindles a burning Zeal in them for thy Glory, and makes it more and more ardent, ſo that nothing can ſtand before it.

It is thy Spirit that give them a fiery Tongue to publiſh thy Holy Goſpel, and Boldneſs chearfully to profeſs the Truth in the Face of all the World.

He is the Worker of our Sanctification, and by Him we are made new Men in *Chriſt Jeſus*.

He is the Diſcerner of the Thoughts and Intentions of our Hearts, and the Purifier of all our Uncleanneſs.

He is the Opener of the Eyes of the Blind, the Raiſer of them that are bow'd down, by the corruptible Body preſſing the Soul.

He is the Unſealer of Wiſdom, and Knowledge, and Power, and is the Diſcoverer of hidden Truth, and the Revealer of the Depths of GOD.

He is the Spirit of Truth, and his Work in the Soul is a Work of Truth, which cauſes all the Shadows to flee away, and all Works which are not wrought by Him, do ſhake and tremble at it.

His Voice is a Voice of Fire, quick and powerful, ſlaying and making alive; and bleſſed is every one that hears in his Temple the Voice of the Fire, and can ſpeak of his Glory.

An

An Heart of Stone he melts with his Breath into Water, and from a flinty Conſcience he cuts out Flames of Fire.

He cleaves the Fountain and the Flood, and turns our dry and barren Earth into Water-Springs, making us to flouriſh as the Garden of the LORD.

He puts a holy Fire and lively Zeal into the Hearts of thoſe who are cold and frozen; ſo that they can run, and faint not.

He gives Strength to the Weak, and enables the Feeble to contemn the World, and deſpiſe all worldly Things.

He illuminates the Underſtanding; He rectifies the Will; He ſanctifies the Memory.

He fills the whole Soul with the Treaſures of his Goodneſs, and all the Faculties and Powers thereof are bleſſed by Him.

As a pure Influence from the Almighty Word He ſhines into our Underſtanding, ſubduing every Thought by the Light of Faith.

A Light He is to our Mind, holy and undefiled; a Flame to our Will, moſt quick and powerful; and a moſt precious Cabinet to our Memory, ſtored with the Riches of the Divine Word.

He not only enflames our Affections with an holy Ardour, but ſweetly draws them from all other Things unto Himſelf.

Glory be, &c. *As it was*, &c.

O ALMIGHTY GOD, and Father of all Mercies, who alone canſt order the unruly Wills and Affections of ſinful Men, and who didſt in the Beginning powerfully inſtruct and graciouſly lead thy faithful Servants, by ſending them the Light of thy Holy Spirit: Grant us by the ſame Spirit to have a right Judgment in all Things that are neceſſary to our Salvation; and, refuſing the Comforts

forts and Pleaſures of this World, continually to rejoice in his holy Conſolation. Give us, we beſeech Thee, the Spirit of Wiſdom, and Underſtanding, and Counſel, that by the Inſpiration thereof we may think thoſe Things that be good; the Spirit of Faith, and Fortitude, and Power, that by the Guidance thereof we may perform the ſame in a Manner moſt acceptable to Thee; and give us the Spirit of Prayer and Supplication, that we may adore Thee in Spirit, with Reverence, Stedfaſtneſs, and Perſeverance. O confirm us by this Spirit, who are weak; reduce us, when we go aſtray from Thee; let thy Grace prevent our Falling, by its Power; and let thy Mercy lift us up, when we are down; govern our Senſes, inſpire our Thoughts, guard our Words, direct all our Actions to thy Glory; and now accept the Offering of our whole Spirit, Soul and Body, and all we are and have, as entirely devoted unto Thee; and keep us always ſafe from both our viſible and inviſible Enemies, for the Merits of thy Son, *Jeſus Chriſt*, our LORD. *Amen.*

THE

THE

Office of the SAINTS.

MORNING PRAYER.

Come, let us adore the King of Saints.

PSALM I.

GREAT is the Majeſty of the King we ſerve, rich the Splendor of his Court; over all the World He ſends his Commands, and who dare reſiſt, or diſpute his Power!

Come, let us adore the King of Saints.

Great is the Clemency of our gracious Sovereign, to pardon the Offences of repentant Sinners; great is the Bounty of our glorious LORD, to crown with Reward his faithful Servants.

Come, let us adore the King of Saints.

Thouſands of Saints attend at his Preſence, and Millions of Angels wait on his Throne, all beauteouſly

teously ranged in perfect Order, all joyfully singing the Praises of their Creator.

Come, let us adore the King of Saints.

Thou art our King too, O blessed *Jesu*, and we, alas! thy unprofitable Subjects; we cannot praise Thee like those thine own bright Choirs, yet humbly we offer our little Tribute.

Come, let us adore the King of Saints.

Let us bow down low our Heads to Him, before whom the Seraphim cover their Faces: Let us bow down our Faces to Him, at whose Feet the Saints lay down their Crowns.

Come, let us adore the King of Saints.

Glory be, &c. *As it was*, &c.

PSALM II.

THEY who now are gladly arrived at the quiet Harbour of eternal Rest;

They behold us here below embark'd in the same Ship, and bound with all our Interests for the same Port.

They behold us struggling yet in this Sea of Storms, while they are safely landed on the Coasts of everlasting Light and Joy.

O who is there that shall be able to help us, while the Winds and the Waves so beat upon us?

Yea, who is there in Heaven, that shall deliver us? Is it not Thou, O LORD, even Thou alone?

Thou art ready to guide us safely through all our Dangers, even as Thou hast them.

Let the Heavens therefore hear thy Voice, and let all the Powers thereof give Glory unto Thee.

And

And Thou, O ſovereign LORD of univerſal Nature, on whom the cœleſtial Court continually waits! Command now thy Angels to watch about us, and carry us to the Place of our Deſires.

Save us, O Thou, whom the Sea, and Winds obey! ſave us, O merciful LORD, or we periſh.

Save us, who call on Thee in all our Diſtreſſes, ſave us, for whom there is Interceſſion made in the Heavenly Temple, thy Blood ſpeaking better Things for us than that of *Abel*.

Save us, for whom Thyſelf wert pleaſed to die, and graciouſly receive us into thy own bleſt Arms.

Thou art Thyſelf, O LORD, the Haven of Repoſe, bring us to thyſelf, and our Souls ſhall be ſafe.

Glory be, &c. *As it was*, &c.

Deliver us, O LORD, from the deplorable End, which thy Juſtice has prepared for the Wicked, and deliver us from thoſe vain deceitful Ways that lead to ſo miſerable an End. *O make us always fear thy Judgments, that we may never feel them; and always hope in thy Mercies, that we never forfeit them.* Bleſs us, O LORD, with a happy Death, that our Souls may depart in Peace, and go up to dwell among the Saints and Angels: Bleſs us, O LORD, with a holy Life, and then our Death cannot but be happy.

At NOON.

PSALM III.

O Praiſe the LORD, all ye Powers of my Soul, praiſe the immortal King of Saints and Angels. Praiſe

Praiſe Him, the Author of all their Graces, praiſe Him, the Finiſher of all their Glories.

Praiſe Him in the mighty Hoſts of Angels, whom He ſets about us, as the Guard of our Lives:

That they may ſafely keep us in all our Ways, and carry us at laſt to their own Home.

Praiſe Him in the ſacred College of Apoſtles, to whom He revealed the Myſteries of his Kingdom.

That they may teach us too thoſe heavenly Truths, and ſhew us the ſame bleſt Way to Felicity.

Praiſe Him in the generous Fortitude of Martyrs, whom He ſtrengthen'd with Courage to reſiſt even to Death.

That we might learn from them to hold faſt our Faith, and ratherloſe this Life, than hazard the other.

Praiſe Him in the eminent Sanctity of Confeſſors, whoſe whole Deſign was a Courſe of Virtue.

That we might raiſe our Minds from Earth, and with quick and active Wing mount up towards Heaven.

Praiſe Him in the angelical Purity of Virgins, whoſe Hearts He enflamed with his divine Charity;

That they might kindle our Breaſts with the ſame chaſte Fire, the ſame fervent Love to the Bridegroom of our Souls.

Praiſe Him in the perfect Holineſs of all his Saints, whoſe Lives He beautifully has moulded into ſo various Shapes:

That every Size of ours might readily be furniſhed with a Pattern fitted for itſelf.

O praiſe the LORD, all ye Powers of my Soul, praiſe the immortal King of Saints and Angels.

Praiſe every Perſon of the ſacred Deity, and give a Shout of Joy to the whole Court of Heaven.

Bleſſed for ever be the eternal Father, who has fixed his Angels in ſo high a Happineſs.

Triumph, bright Angels, on your radiant Thrones, and ſhine continually in the Preſence of GOD.

Bleſſed

Blessed for ever be the eternal Son, who has so honoured human Nature, as to exalt it above the very Angels.

Blessed for ever be the eternal Spirit, whose Grace brings all the Saints to Glory.

Rejoice, every happy Saint, in your own Felicity, rejoice every one in the Felicity of all.

Blessed for ever be the Holy and Undivided Trinity, whose Sight alone is the Heaven of Heaven.

Sing, all you holy Citizens of Heaven, sing ye all together everlasting Hymns.

Sing aloud, the Triumphs of our dear Redeemer, and praise Him for his Mercies to us Pilgrims here below.

Praise Him all ye Angels, and magnify Him with us, all ye Stars of the Morning.

Praise Him all his glorious Hosts following Him in White; O praise Him for his wondrous Mercies, which endure for ever.

Praise Him in his Holiness, O praise Him with us, for the mighty Acts of his Love; and let us together adore the GOD that has redeem'd us.

Let the renowned Society of Prophets, and the glorious College of Apostles, bless together the GOD that has redeem'd us.

Let the goodly Train of Confessors, and the bright Army of Martyrs, glorify Him, who is the only Strength of our Salvation, even as He was of theirs.

Glory be to our LORD from the Heavens, and Praises to our GOD from the Heighths, for our LORD is glorious in his Saints, but will not give his Honour to another.

Glory be, &c. *As it was*, &c.

PSALM IV.

LOOK up, my Soul, and ſee the innumerable Multitude of triumphing Spirits.

See how they ſtand all cloathed in white Robes, with Palms in their Hands, and Crowns on their Heads.

Behold the glorious Angels fall down before the Throne, and proſtrate adore Him who liveth for ever.

Behold the bleſſed Saints lay their Crowns at his Feet, and on their Faces adore Him who liveth for ever.

Hark how they fill that ſpacious Temple with their Hymns, while Night and Day they continually ſing;

Holy, holy, holy, LORD GOD Almighty; who was, and is, and is to come, *Hallelujah.*

Holy, holy, holy, LORD GOD of Hoſts! Heaven and Earth are full of thy Glory, *Hallelujah.*

Glorious art Thou in creating all Things, glorious in preſerving them every Moment.

Glorious in governing them their ſeveral Ways, glorious in appointing them their proper Ends.

Glorious in rewarding thy Servants above their Hopes, glorious in puniſhing Sinners below their Demerits.

Glorious, O LORD, art Thou in all thy Works, but infinitely more in thine own Self-bleſſed Eſſence. *Hallelujah.*

Thus they rejoice above, thus they triumph; and may their Joy and Triumph laſt for ever.

But O! were we not made, as well as they, to ſerve and glorify our great Creator?

We owe Him all we have, and they can owe no more, they can but do their beſt, and we ſhould do no leſs.

Nor

Nor is Envy in them, if we Worms aspire to sing the same bright Name which they adore.

Since there is but one Family of us both in Heaven and Earth, under one Head, and all are knit together by one Spirit.

They stand as at the golden Altar, compassing it about with Songs of Praise; but we, as without the Porch, wait at a Distance, 'till we also be admitted to be with them in the heavenly Sanctuary.

Doth not the Smoke of this their Incense, the sweet Perfume of their Praises, which comes with our Prayers, ascend up before GOD, even our GOD and their GOD?

O how sweet is the Perfume of these their Praises before the Throne of GOD! O that our Praises also and Prayers could be but as the Incense which they offer!

O that this our low Service were now set forth in his Sight as that heavenly Incense! And that the lifting up of our Hands were as the precious Odours ascending out of the Angel's Hand!

But how, alas! can we sing those glorious Songs which they now sing, while we are yet as in a strange Land.

Yet fain would we join with you, O ye blessed Spirits, and, as in one Communion, together celebrate the Glories of our triumphant LORD.

Praise this thy LORD, O *Jerusalem* that art above; praise thy GOD, O glorious *Sion*; and let all thy Children shout aloud his Triumphs.

Though we are now, alas! in this Land of Banishment, and indisposed for those Songs of *Sion*;

Yet it is our Hope one Day to dwell above, and hear your holy Harps, and learn to sing of you.

We hope to walk with you those Ways of Light, and follow the Lamb with you whereever He goes.

Mean while, we every Day will join our Vows to yours, and say a glad *Amen* to all ye sing.

We will every Day repeat those short Ends of your seraphic Hymns,

" Salvation to our GOD, who sits on the Throne, " and to the Lamb, that redeem'd us with his " Blood, *Hallelujah.*

" Blessing and Honour, Wisdom and Power be " to Him that sits on the Throne, and to the Lamb " for all Eternity. *Hallelujah, Hallelujah.*"

Glory be, &c. *As it was*, &c.

In the AFTERNOON.

PSALM V.

TAKE Courage, my Soul, and chase away thy Doubts, for more are with us, than against us.

GOD, and his holy Angels are on our Side, *Jesus* takes our Part, and his blessed Saints rejoice over us.

Our Almighty Creator looks on to excite us, our gracious Redeemer came down to instruct us.

The blessed Spirit is within us, to confirm our Hearts, and the whole Trinity present, to crown our Victories.

Whom then shall we fear, being thus safely guarded, who can resist so invincible a Strength?

None but our own corrupted Nature dare contend, and the evil Spirits that conspire with it against us.

Not

Not that they can compel our Wills, unless we yeild, or make the least Wound without our Consent:

Much less prevail against the Power of Heaven, and frustrate the Purpose of Almighty Wisdom.

Whose Mercy has more Arts to save us, than the Craft of *Satan* can invent to destroy us.

O infinite Goodness, how generous is thy Love! how liberally extended over all the World!

Thou invitest little Children to come unto Thee, and the Lame and the Blind to sit down at thy Feast.

None are shut out of Heaven, but such as will not go in; none made unhappy, but those who care not to be otherwise.

Chear then thyself, my Heart, and let no Fears molest thee, nor even Death itself abate thy Courage.

Lose not thy Hope in so glorious an Enterprise, Eternity is at Stake, and Heaven the Reward.

That Heaven for which so many wanderd about in old Time in Sheep-skins and Goat-skins, being outwardly destitute, afflicted, tormented.

That Heaven for which so many have been content to lay out all they had, and have trampled under their Feet all the flattering Pomps of an earthly Court.

That Heaven for which the holy Confessors spent all their Time, and innumerable Martyrs laid down their Lives.

That Heaven where Millions of Angels continually sing, and all the blessed make one glorious Choir.

That Heaven, where the ador'd *Jesus* eternally reigns, and the immortal Deity shines bright for ever.

That very Heaven is promis'd to thee, my Soul, that blest Eternity thou art commanded to hope for.

Raise

Raiſe now thy Head, and ſee thoſe beauteous Proſpects, that raviſh the Hearts of all their Beholders.

Yonder is thy Saviour's Kingdom, yonder we muſt dwell, when we leave this Earth.

Yonder muſt our Souls remove to reſt, when the Stroke of Death ſhall divide them from their Bodies.

And, when the Almighty Power ſhall join them again, yonder we muſt live with our GOD for ever.

O bounteous LORD, the only Author of all we have, the only Object of all we hope!

As Thou haſt prepared a Heaven for us, O may thy Grace prepare us for it.

O make us live the Life of the Righteous, and let our laſt End be like theirs.

O let us die the Death of the Righteous, and live for ever in their bleſt Society.

Glory be, &c. *As it was*, &c.

O GOD, whoſe merciful Providence has ſtill from the Beginning, ſown the Seeds of Grace in the Hearts of thy choſen Servants, which at the Reſurrection of thy Son, (the Firſt-fruits of them that ſleep) ſprang up into Glory, who by his holy Doctrine, and Life, and precious Death, haſt infinitely encreaſed the Means of Salvation, and Number of thy Saints! Grant, we beſeech Thee, that we, whom Thou haſt favour'd with ſo many Advantages, by calling us into Communion with them, may obtain thy Grace to imitate them here, and ſo to rejoice with them in thy Kingdom hereafter, through the ſame our LORD *Jeſus Chriſt*, their and our merciful Redeemer: To whom, with Thee and the Holy Ghoſt, be all Glory for ever.

In

In the EVENING.

PSALM. VI.

THUS we have paſt another Day, another Step towards our long Home.

We have ſeen the Sun a few Hours more; and our Day is loſt in its own Night.

But is it loſt? and all the holy Words we have heard and read?

Leave they no Mark in our Memories behind them? but make a little Sound, and vaniſh into Air?

Have we not been at a ſolemn Feaſt? and do we ſo ſoon forget our Entertainment?

Was there no fit Proviſion for ſome Virtue we want? no proper Remedy for ſome Weakneſs we have?

Are we devout already, as the Saints of GOD, and chaſte, and temperate, and reſign'd at they?

Do we deſpiſe the World with a Zeal like their's, and value Heaven at the ſame Rate with them?

Would we give all we have juſt now to be there? and part with Life itſelf to go thither?

Alas! how ſhort are we of theſe Perfections! how ſlowly do we follow thoſe excellent Guides!

O that we lived, like you, whoſe Aim was high, and a generous Heat glow'd in your Breaſts!

At leaſt let us learn to humble ourſelves, and check the Vanity of our proud Conceits.

Let us mourn and bluſh at our many Infirmities, and ſo much the louder call to Heaven for Relief.

Let

Let us worſhip and fall down, and kneel, like you, before our LORD and Maker.

We hope aſſuredly to be with you, and enter into his Reſt, where you already are arriv'd.

Glory be, &c. *As it was*, &c.

PSALM VII.

LET us humble ourſelves, but not grow faint at the Sight of others ſo far before us.

Rather let us quicken our Sloth by their ſwift Pace, and encourage our Fears with their happy Succeſs.

We, who profeſs the Religion of all thoſe Saints, who lived and died in the ſame Church with us:

We, who partake of the ſame holy Sacraments, and eat the ſame cœleſtial Food:

Why ſhould we fear one Day to ſhine above, and rejoice together with you, O glorious Saints?

Are we not all redeem'd with the ſame rich Price? and is not the ſame eternal Crown propoſed to us all?

You liv'd in a dangerous World, like this, and were tied to Bodies frail as ours.

But, by a conſtant Vigilance, you overcame the World, and ſubdued thoſe Bodies to the Service of your Mind.

You overcame with a joyful Heart, and we thus congratulate the Triumphs of your Victories.

You overcame, but not with your own ſtrong Hand, you now triumph, but 'tis by the Bounty of your GOD.

Chear up then thyſelf, my Soul, and raiſe thy Head, and open thy Boſom to the Hopes of Heaven.

If

If we perform, with them, the Part of faithful Servants, we ſhall ſurely, with them, have the Portion of Children.

Glory be, &c. *As it was*, &c.

PSALM VIII.

PRECIOUS, O LORD, in thy Sight is the Death of thy Saints; which finiſhes thy greateſt Work, the perfecting of Souls.

Whom Thou eſteemeſt as the Jewels of Heaven, and choicely gathereſt into thine own Treaſury.

Precious to themſelves, O LORD, is the Death of thy Saints, which takes off the duſky Cover that hides their Brightneſs.

Which ſhapes and poliſhes them to a beauteous Luſtre, and ſets them as Stars round about thy Throne.

Precious to us, O LORD, is the Death of thy Saints, which makes us Heirs of ſo great a Wealth:

Which leaves us furniſhed with ſo rich Variety of Examples, that every Want is abundantly ſupplied.

O gracious LORD, whoſe Love ſtill looks about, and ſearches every Way to ſave us Sinners!

Who cam'ſt Thyſelf, bright Sun of Glory, to enlighten our Darkneſs, and warm our frozen Hearts!

Who, with thy fruitful Beams, ſtill kindleſt others, to burn as Tapers in thy Church's Hands:

O make us bleſs thy Name for all theſe Mercies, and let not one be loſt by our Ingratitude.

Let us not ſee in vain the Crowns at the Race's End, and ſit down in the Shades of Eaſe.

Let us not keep in vain theſe ſacred Memorials, to be only a Reproach to our unprofitable Lives.

But

But let us ſtretch out ourſelves, and purſue to the Mark, for the glorious Prize that is ſet before us.

Still with our utmoſt Speed let us follow them, whoſe Travels ended in ſo ſweet a Reſt.

And when our Life's laſt Day begins to fail, and bids us haſten to prepare for Night:

Then, O Thou dear Redeemer of the World, and Sovereign King of Life and Death;

Thou that deſpiſeſt not the Tears of the Penitent, nor turneſt away from the Sighs of the Afflicted!

Thou that preſerveſt all that rely on Thee, and fulfilleſt their Deſires that long to be with Thee!

Call us to Thyſelf with thine own bleſt Voice, call us, O *Jeſus!* in thine own ſweet Words:

"Come, ye Bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World."

Then, O my happy Soul, immediately obey, and go forth with Gladneſs to meet thy LORD.

To live with Him, and behold his Glory, to rejoice with Him, and ſing his Praiſe.

Glory be, &c. *As it was*, &c.

6 JY 64

THE

THE PREPARATORY

Office for DEATH.

MORNING PRAYER.

Come, let us adore our GOD, *to whom all Things live.*

PSALM I.

HE is the great Creator of the World, and Sovereign Judge of all Mankind; He ſits above on his glorious Throne, and in his Hands are the Keys of Life and Death.

Whatever He pleaſes He brings to paſs, and none can reſiſt his Almighty Power; whatever He does is ſtill the beſt, and none can accuſe his all-knowing Goodneſs.

All Things live to Thee, O LORD, Thou ſole Preſerver of Univerſal Nature; the bleſſed Saints rejoice in thy Glory, and with Pleaſure expect from Thee the Accompliſhment of their Bliſs.

Even the unhappy Spirits declare thy Juſtice; and the reſt of thy Creatures look up for Mercy, expecting at laſt to be removed from Corruption, into the glorious Liberty of the Sons of GOD.

LORD! whilſt we breath, let us live to Thee; and when we expire, depart in thy Peace; that whether we live or die, we may be always Thine, and after Death ſtill live with Thee.

Glory be, &c. *As it was*, &c.

PSALM II.

WHAT, O glorious GOD, is our Buſineſs here; but to trim our Lamps, and wait for thy Coming?

But to ſow the immortal Seed of Hope, and expect hereafter to reap the Encreaſe.

No matter how late the Fruit be gathered, if ſtill it go on in growing better.

No matter how ſoon it fall from the Tree, if not blown down before it be ripe.

O Thou moſt juſt, but ſecret Providence, who governeſt all Things by the Counſel of thy Will;

Whoſe powerful Hand can wound, and heal, lead down to the Grave, and bring back again:

Behold, to Thee we bow our Heads, and freely ſubmit our deareſt Concerns.

Strike, as Thou pleaſeſt, our Health, our Lives; we cannot be ſafer than at thy Diſpoſe.

Only theſe few Requeſts we humbly make; which, O may thy Clemency vouchſafe to hear!

Cut us not off in the midſt of our Folly, nor ſuffer us to expire with our Sins unpardoned:

But make us, LORD, firſt ready for Thyſelf; then take us to Thyſelf in thine own fit Time.

Glory be, &c. *As it was*, &c.

PSALM

PSALM III.

O That we may rightly uſe the Day of Grace; and repent, while Repentance is available to Salvation!

O Son of Righteouſneſs, ariſe upon us with Healing in thy Wings!

O enlighten, and water our hard frozen Souls with the radiant Beams of thy holy Spirit!

Thou, who carneſt humble once to redeem us; come graciouſly now to deliver us, whom Thou haſt redeemed with thy precious Blood.

Come LORD, come quickly, and reſcue with thy Power thine own Inheritance.

O may that happy Day make Haſte to come; and chear our Darkneſs with its radiant Beams!

O may that Light of Lights ſpeedily ariſe; and diſperſe the Miſt that intercepts our Sight!

Come LORD, come quickly! and lead thy Servants forth out of the Houſe of Bondage.

Come, and deliver us out of the Snare of the Enemy; O deliver all the Captives of Satan out of the Hands of that wicked one.

That they may paſs from Death to Life; and dwell with Thee in thy bleſſed Peace.

Glory be, &c. *As it was*, &c.

At NOON.

PSALM IIII.

WHEN we have ſhed our ſolemn Tears, and paid our due Sighs to the Memory of our Friend:

Let us wipe our Eyes with the Comfort of Hope, and change our Grief into a charitable Joy.

The Friends we mourn for are delivered from this World, and all the Miſeries we deplore.

They quietly reſt in the ſilent Grave, 'till they riſe again to immortal Glory:

Which whilſt they there expect in Peace, their Souls are enlarged to a ſpacious Liberty.

No longer confined to this Priſon of the Body; but gone to dwell in the Region of Spirits.

No longer expoſed to theſe ſtormy Seas, but gladly arrived at their ſafe Harbour.

O glorious LORD, the free original Source, and final End of univerſal Nature!

Since by thy Grace Thou haſt thus begun, and ſown in our Hearts the Seeds of Glory:

O may the ſame bleſt Hand go on, to finiſh its own bleſt Work.

Ripen the Fruit Thou reſerveſt for Thyſelf; and haſten the Days of our joyful Harveſt.

Send forth thy Angels to reap thy Grain, and lay it up ſafe in thy Heavenly Magazine.

There to ſupply the Place of thoſe unhappy Tares, which thy Juſtice threw down into everlaſting Fire.

There to aſſiſt among thoſe holy Angelick Choirs, which thy Mercy eſtabliſhed in everlaſting Bliſs.

There to join with thy perfectly Bleſſed, to ſing eternal Hallelujahs unto Thee.

Glory be, &c. *As it was*, &c.

PSALM V.

COME let us praiſe the Goodneſs of our GOD, who orders every Thing to the beſt for his Servants:

Whoſe

Whoſe Providence governs us all our Life; and takes ſo particular Care of our Death.

He caſts us down on our Bed of Sickneſs, and draws the Curtain betwixt the World and us:

Shutting out all its vain Deſigns; and contracting our Buſineſs to a little Chamber.

There in that quiet Solitude, He ſpeaks to our Hearts; and ſets before us all our Life.

Thither He ſends even His only Son, to ſecure our Paſſage, and conduct us unto Himſelf.

Bleſſed for ever be thy Name, O LORD! whoſe Mercy ſanctifies even thy Puniſhments into Favours.

Thou commandeſt the Grave to diſpenſe with none; but indifferently ſeize on all alike:

That all may alike provide for that Hour; and none be undone with miſtaken Hopes.

Thou telleſt us plainly that all muſt die, but kindly concealeſt the Time and Place:

That every where we may ſtand on our Guard, and every Moment expect thy Coming.

Thou teacheſt the Uſe of decent Funerals, and the Duty we owe to our deceaſed Friends;

That we may often renew the Memory of our own Grave, and the wholeſome Thoughts of our future State.

Let not, O LORD, theſe gracious Arts be loſt; which thy merciful Wiſdom contrives for our Sakes.

But whilſt we thus Remember the Death of others, make us ſtill ſeriouſly reflect upon our own.

And let every Time we reflect upon our own, make us the more diligent in preparing for it.

Glory be, &c. *As it was*, &c.

PSALM VI.

O PRAISE the LORD all ye Nations of the Earth, whom his Providence yet ſuſtains alive.

Whom He ſo long forbears to ſtrike, though our Sins have ſo oft provoked his Wrath.

O praiſe the LORD all ye faithful Souls; for his Mercy ſhall preſerve the Juſt.

Though we lie below in this Valley of Tears, and ſit lamenting in the Shades of Sorrow:

Yet He will bring us up to his eternal Mountains, and fill our Eyes with glorious Light.

Though our Bones ſtare us in the Face, and our Hearts faint with Age, or Sickneſs:

Yet we ſhall be cloathed with Strength and Beauty, and placed to ſing among the bleſſed Saints.

O praiſe the LORD, all you bleſſed above, whom his Bounty hath already crowned with Glory.

You who were weaned from the Allurements of the World; and fit to die at the Hour of Death.

O praiſe the LORD all you glorious Angels, whoſe bright Felicity began ſo early.

Stars that aroſe in the Morning of the World, and ſtill maintain your unchangable Luſtre.

O praiſe the LORD, all ye his Works; praiſe, and magnify Him for ever.

Praiſe his Almighty Power that gave you Being, and ſtill preſerves you from relapſing into Nothing.

Praiſe his All-ſeeing-Wiſdom, O ye Saints, that here directs your Steps, and leads you on to your eternal End.

Praiſe above all his boundleſs Goodneſs, that pours into every Thing as much as it can hold.

And though our ſhort Sight now reaches not ſo far, but often miſtakes, and repines at his Government:

Yet

Yet at the laſt great Day we ſhall eaſily diſcern a perfect Concord in the harſheſt Note.

When our adored Redeemer ſhall come in the Clouds, and ſummon all Nature to appear before Him.

There to receive each one their proper Part, exactly fitted to their beſt Capacity.

There to behold the whole Creation ſtrive, to expreſs in it ſelf the Perfections of its Maker. —

Whoſe admirable Wiſdom ſhall guide that laſt univerſal Scene; and finiſh all into a beauteous Cloſe.

Glory be, &c. *As it was*, &c.

ALMIGHTY GOD, with whom do live the Spirits of them that depart in the LORD, and with whom the Souls of the Faithful, after they are delivered from the Burthen of the Fleſh, do reſt from their Labours; we give Thee hearty Thanks for that it hath pleaſed Thee to deliver our dear Friends, who have gone before us, out of the Miſeries of this ſinful World*; beſeeching Thee, that it may pleaſe Thee to accompliſh the Number of thine Elect, and to haſten thy Kingdom; that we, with all thoſe that have departed in the true Faith of thy Holy Church, may have our perfect Conſummation in Bliſs, both in Body and Soul, in Thy eternal Kingdom, through *Jeſus Chriſt* our LORD. *Amen.*

* *Here any of our dear, virtuous Friends, or Relations, Natural, Cival, or Spiritual, whom we believe to have died in the Peace of* GOD, *may be commemorated by ſaying*, Particularly thy Servant, our late Father, Mother, Brother, &c.

In

In the AFTERNOON.

PSALM VIII.

HEAR our Prayers, O LORD, for thy ſick Servants, that are viſited with thy Rod at this Time.

Hear their own Prayers, O LORD, and tenderly regard their Complaints.

Look upon them with the Eyes of thy Mercy, and give them, we beſeech Thee, Comfort and ſure Confidence in Thee, their ſtrong Salvation.

Quench not, O GOD of Mercy, the ſmoaking Flax, nor break the bruiſed Reed.

But ſanctify thy Fatherly Correction to them that fear Thee, and pardon the Sins of the Days of their Folly.

O let thy ſaving Word leap down from Heaven, and heal all their Infirmities.

Let thy Grace at this Time mercifully aſſiſt them; that the Senſe of their Weakneſs may add Strength to their Faith, and Serioufneſs to their Repentance:

That they being ſincerely contrite for their Sins, may by Thee mercifully be deliver'd:

And being themſelves forgiven may from their Hearts both forgive all that have offended them, and make Satisfaction to all whom they may have injured.

That being reconcil'd to Thee, and all the World, they may with a conſtant Faith and firm Hope caſt themſelves upon thy Mercy, and continue to the End in thy Grace and Favour:

That

That howſoever it ſhall pleaſe Thee to diſpoſe of them, either for Life or Death; they may chearfully ſubmit to thy moſt holy Will.

O LORD, according to the Multitude of the Sorrows in their Souls or Bodies, let thy Comforts refreſh their Hearts.

And as the Sufferings of *Chriſt* abound in any; ſo may their Conſolation much more abound by *Chriſt*, to thy Glory.

Favourably accept our Petitions for all thoſe that are any Ways afflicted in Mind, or diſtreſſed in Body.

O ſhew thy Mercy unto them, and let thy Kingdom come both unto them and us.

Make Haſte, O LORD, thou GOD of our Salvation, and ſuffer not thy Servants to faint when they are proved by Thee.

But may their Diſeaſes, and all their bodily Infirmities Work together for Good to them:

And may theſe momentary and light Afflictions work for us all, an eternal Weight of Glory.

Make Haſte, O GOD of Truth, to accompliſh thy Word: And give all thy Faithful perfect Reſt in Thee.

Let the Days of Miſery and Sin be brought to an End, and may thy Light glorioufly ſhine upon them for ever.

O how long delayeth our LORD to come! why are the Wheels of his Chariot ſo ſlow?

Haſt thou not ſaid, O LORD of Glory! *Behold, I come quickly, and my Reward is with Me.*

Come, glorious JESU! with all thy holy Angels, and the bright Attendance of rejoicing Saints.

The Spirit ſaith *Come*; and the Bride ſaith *Come*: Even ſo *Come* to all that are athirſt for Thee, moſt gracious JESU!

Come,

Come, and redeem the Captivity of thy Children: And lead them away as Trophies of thy Victory.

Come, and redeem us from this Body of Sin: Yea come, and redeem all thy *Iſrael* from their Iniquities.

In the EVENING.

PSALM VI.

THE Wiſdom of GOD crieth in the Streets, in the Temples, and in the chief Places of Concourſe, ſhe crieth daily, ſaying,

To Day if ye will hear his Voice, harden not your Hearts.

O LORD, we hear thy Voice: O melt Thou down our Hearts, we pray Thee.

O merciful LORD! thy Voice do we hear with Gladneſs: Tho' we have erred and ſtrayed from thy Ways, yet are we the Sheep of thy Paſture; and know thy Voice.

The Voice of our LORD is mighty in Operation: The Voice of our LORD is a glorious Voice.

At this thy Voice, O GOD, Death and Hell are made to flee, and in thy Temple ſhall every one ſpeak of thy Honour.

Thou haſt by thy powerful Voice graciouſly called us out of Darkneſs, into thy marvelous Light.

Whence we truſt that *that* Day ſhall never ſurprize us; but that when it comes we ſhall be found already in the Light of it.

O

O lift Thou up the Light of thy Countenance upon us, ſo that we may walk all the Day long in thy Light, and continually behold Light in this thy Light.

And when thy Day ſhall be revealed, with the Night of this World; then let a Garment of Light be ready for us:

In which we may be led into the Bride-Chamber of the Lamb: And there by his Grace, take Poſſeſſion of the Saint's Inheritance in Light.

Glory be, &c. *As it was*, &c.

PSALM IX.

WE confeſs Him that is the Reſurrection and the Light: We acknowledge Him that is the Light of Angels and Saints.

Our LORD *Chriſt* is the very Light of Life: Whoſoever truly ſeeks Him ſhall live and not die.

He is the Life everlaſting; and to know Him alſo is Life everlaſting, as to ſerve Him an unfading Crown.

O come, let us worſhip then, and fall down before our LORD, the LORD of Life, to whom all Things live.

Come, let us adore the LORD our Redeemer, by whom all Things live, and kneel before Him who viſits the Chambers of the Dead, and opens the Graves.

Who cauſes his Dew to fall upon the mown Graſs, and remembring the Prayers of his dead *Iſraelites* calls them forth by Name.

For faithful is He in all his Promiſes: And his Covenant is confirmed to all the Generations of his Saints.

They

They live in Him, and He in them; and as He liveth, ſo alſo muſt they live, and Death can have no Power over them.

They have ſought Him, and they have found Him; and they know that with Him is Life, and that his Mercy endureth for ever.

Lo! How is the ſhadow of Death by Him turned into the glorious Morning of the Reſurrection!

The Shadows are paſſed, and the Lamb is Riſen as a glorious Sun, ſhining upon them with Healing in his Wings.

Healing all their former Maladies, and wiping away all Tears from their Eyes.

Glory be, &c. *As it was*, &c.

ALMIGHTY GOD, with whom do live the Spirits of the Juſt made perfect, we bleſs Thee for all thy Faithful, whom Thou haſt delivered out of the Snares and Miſeries of this ſinful World; more eſpecially thoſe of thy bleſſed Saints, whom Thou madeſt burning and ſhining Lamps in their Generation, filling them with thy Righteouſneſs and true Holineſs: And we likewiſe pray Thee to haſten thy Kingdom, that all thoſe that are departed in thy Faith and Fear, may have their perfect Conſummation and Bliſs; and that we who here wait and ſigh after the Day of our Deliverance, may together with them ſee Thee, and in the Light of thy Glory rejoice everlaſtingly; through *Jeſus Chriſt* our LORD. *Amen*.

GRANT O bleſſed LORD, the Father of Mercies, to whom alone belong the Iſſues of Life and Death, that whether we live, we may live unto Thee; or whether we die, we may die unto Thee; that *Chriſt* thy Son may be glorified in our Bodies, and in our Souls, whether we live or die; that neither

neither Life nor Death, nor any other Creature may be able to ſeparate us from the Love of Thee in *Chriſt Jeſus* our LORD: That ſo as the earthly Houſe of this our Tabernacle ſhall be diſſolv'd, we may poſſeſs an eternal Habitation, not made with Hands in the Heavens; through the ſame thy Son, and our only Redeemer and Mediator, *Jeſus Chriſt*. Amen.

THE Divine Aſſiſtance abide with us henceforth and evermore; that even walking in the Midſt of the Shadow of Death, and by the Gates of Hell, we may fear no Evil, becauſe GOD *is with us*, even *Immanuel*, who is LORD and *Chriſt* bleſſed for ever. *Amen.*

THE

Office for a FAMILY.

MORNING PRAYER.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

PREVENT us, O LORD, in all our Actions with thy holy Inſpiration, and carry on the ſame by thy gracious Aſſiſtance, that both every Prayer and every Work of ours may from Thee always begin, and by Thee always be happily ended; through *Jeſus Chriſt*, our LORD. *Amen.*

LORD, have Mercy upon us.
Chriſt, *have Mercy upon us.*
LORD, have Mercy upon us.

Our Father, &c.

O ETERNAL, infinite and omnipotent GOD! whoſe gracious Wiſdom vouchſafes to command ſuch Things as are neceſſary to fit us for everlaſting Bliſs, and forbid ſuch as are apt to render us eternally unhappy; we, miſerable Sinners, humbly proſtrate our Souls and Bodies before thy moſt adorable Majeſty; and with a true and hearty Sorrow, each of us particularly accuſe and condemn ourſelves *: We confeſs, O LORD GOD, that we have grievouſly ſinned againſt Thee in Thought *, Word *, and Deed *: But have Thou Mercy upon us, O moſt merciful Father, for thy Son's Sake, *Jeſus Chriſt*, our only LORD and Advocate. *Amen.*

* *Here pauſe a while to examine and repent, and make holy Purpoſes.*

THE great and glorious LORD of Heaven and Earth, have Mercy upon us, forgive us our Sins, and bring us to everlaſting Life. *Amen.*

O GOD the Father, Creator of the World, have Mercy upon us.

O GOD *the Son, Redeemer of Mankind, have Mercy upon us.*

O GOD the Holy Ghoſt, Perfecter of the Faithful, have Mercy upon us.

Holy, holy, holy, LORD GOD *of Hoſts!*

Have Mercy on this Family, we beſeech Thee: *And ſpare every Soul therein for thy Name's Sake.*

PSALM I.

THE Night is far ſpent, the Day is at Hand; yea, the Night is paſt, and the Day is now riſen: Let us therefore caſt off the Works of Darkneſs, and let us put on the Armour of Light:

Come, let us adore the Day-ſpring from on high.

They that walk in Darkneſs have ſeen a great Light; and upon them that dwell in the Land of the Shadow of Death has this glorious Light ſhined.

Come, let us adore the Day-ſpring from on high.

Chriſt is that Day-ſpring from on high, whence only there is Glory to GOD in the Higheſt.

Come, let us adore the Day-ſpring from on high.

He is the Light that ſhines in our Darkneſs; but the Darkneſs of our Underſtanding comprehends Him not.

Come, let us adore the Day-ſpring from on high.

The LORD is our Light; for with Him, and with none elſe, is indeed the Light of Life; and in his Light ſhall we, by Faith, behold Light.

Come, let us adore the Day-ſpring from on high.

Glory be, &c. *As it was*, &c.

O GLORIOUS *Jeſus!* without whom we are dead, quicken us with thy Spirit, that we may live by thy Life; and ſo putting Thee on, may make no more Proviſion for the Fleſh, to fulfil its Deſires; but for the Spirit only, thereby to fulfill all Righteouſneſs in Thee, and bring forth the Fruits of the Holy Ghoſt: *While, by thy Power, we caſt away the Works of Darkneſs, and put on the impregnable Armour of Light.*

ALMIGHTY GOD, and moſt merciful Father, give us, we beſeech Thee, that Grace, that we may duly examine the Inmoſt of our Hearts, and our moſt ſecret Thoughts, how we ſtand before Thee;

Thee; and that we may henceforth never be drawn to do any Thing that may diſhonour thy Name, but may perſevere in all good Purpoſes, and in thy holy Service unto our Lives End: And grant that we may this Day begin to walk before Thee, as becometh thoſe that are called to an Inheritance of Light in *Chriſt*.

LORD, Thou knoweſt what is beſt for us to do, according to thy Will; give us, we beſeech Thee, *what* Thou wilt, *as much* as Thou wilt, and *when* Thou wilt. Do with us in all Things, as Thou knoweſt beſt to be done; and as it ſhall pleaſe Thee, and as may be moſt for thy Honour, put us where Thou wilt, and freely do with us in all Things after thy Will and Pleaſure: We are thy Creatures, and in thy Hands; lead us, O GOD, and turn us whereſoever Thou wilt. Lo! we are thy Servants, ready to do all Things that Thou commandeſt us; for we deſire not to live to ourſelves, but to Thee, through *Jeſus Chriſt* our LORD. *Amen.*

O LORD, we give Thee humble and hearty Thanks for all the Benefits and Bleſſings, both ſpiritual and temporal, which in the Riches of thy great Mercy Thou haſt bountifully poured down upon us; but eſpecially for the ſpiritual. Let us not live, but to praiſe and magnify Thee and thy glorious Name. Particularly we give Thee moſt unfeigned Thanks for our Preſervation from the Time of our Birth to this Preſent*; for bringing us ſafe to the Beginning of this Day; in which, and all the Days of our Life we beſeech Thee, preſerve us from Sin, and from Danger; ſo governing and leading us, that all our

* *And yet more particularly for thy late Mercies vouchſafed us, or N. or N.* &c.

Thoughts, Words and Works may tend to the Honour and Glory of thy Name, the Good of thy Church, the Diſcharge of our Duties, and the Salvation of our Souls in the Day of our Appearance and Account to be made before Thee, through *Jeſus Chriſt* our only Saviour and Redeemer. *Amen.*

O ETERNAL GOD and merciful Father, we humbly beſeech Thee, bleſs thy holy Catholick Church, whereſoever ſpread upon the whole Earth. Good LORD, purge it from all Hereſy, Schiſm, Superſtition, and factious Maintenance of groundleſs Opinions; that one Faith, one LORD, one Baptiſm, may in all Places be uniformly profeſſed, as thy Church is and can be but one. And grant that we here preſent may be, and continue, faithful, living, and working Members under *Chriſt* the Head, in that Church the Body, all the Days of our Lives, and through the Hour of our Death; for the Merits, and by the Grace, of the ſame *Jeſus Chriſt*, our LORD and only Saviour. *Amen.*

O MERCIFUL GOD, bleſs this particular Church in which we live; make it, and all the Members of it, ſound in Faith, and holy in Life; but eſpecially ſo illuminate all its Biſhops, * *Particularly N. or N. under whoſe Care we are by thee placed.* Prieſts and Deacons *, with the true Knowledge of *Chriſt*, and Underſtanding of thy Word, according as thy Spirit meant it; that both by their Preaching and Living, they may ſet it forth to thy Glory, and that all thy People committed to their Charge may from their Mouths meekly hear thy Word, receive it with pure Affection, and through thy gracious Aſſiſtance bring forth the Fruits of the Spirit, for the Honour of *Jeſus Chriſt*, our Mediator and Advocate. *Amen.*

O LORD, bleſs all the afflicted Members of the Body of thy Son, whereſoever or howſoever diſtreſſed *; ſend them conſtant Patience, or ſpeedy Deliverance, as ſeems beſt to Thee, and is beſt for them, according to their ſeveral Wants and Neceſſities whatſoever, known unto Thee: And do unto them according to all thoſe Mercies, which we would deſire Thou ſhouldſt ſhew unto our own Souls, if at any Time Thou ſhalt be pleaſed to make our Eſtate as theirs is at this Preſent. And this we beg of Thee, O merciful Father, in the Name, and for the Merits of thy dear Son, *Chriſt Jeſus*, our LORD, and only Advocate. *Amen.*

* *More eſpecially thoſe for whom our Prayers are deſired.*

The LORD *bleſs this Family, and keep us; the* LORD *lift up the Light of his Countenance upon us all, and give us Peace now and for evermore.*

EVENING PRAYER.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Bleſſed be the Holy and Undivided Trinity. *Amen.*

PSALM II.

THIS Day is paſt, and the Night is come; but the Day has taught us, and the Night ſhall teach us alſo.

One

One Day, O GOD, ſhall tell another of thy wondrous Works; and one Night ſhall certify another of thy marvellous Goodneſs.

How deep are thy Thoughts towards the Children of Men; and how unſearchable the Ways of thy Providence!

As thy Judgments, ſo thy Mercies are paſt finding out; and there is none in Heaven or in Earth that can utter the mighty Acts of thy Love.

GOD is exalted above all the Earth; and as high as the Heaven is in Compariſon of the Earth, ſo high and ſo great is his Mercy towards us.

Praiſe then the LORD, O ye Nations of the Earth; praiſe Him, and his mighty Deeds.

Praiſe the LORD in the Heighths; praiſe Him alſo in the Depths, O ye Children of Men.

Praiſe our LORD, all ye Nations of the Earth; O praiſe Him for the Mercies He has vouchſafed us.

Praiſe our LORD, ye happy Nations of Heaven; O praiſe Him, ye Saints, whom Praiſe becomes.

But Praiſe, alas! becomes not us; impure Lips pollute the holy Sacrifice.

Our Lips ſhould be firſt touched with a Coal from the Altar; we ſhould firſt learn to praiſe Him with our Lives.

My GOD, when ſhall I thoroughly ſhake off this Drowſineſs; and riſe, and run in the Ways of thy Commandments?

What Sweetneſs is it to think of Thee? What Happineſs to love Thee?

What an Hell is it to be without Thee? What an Heaven to poſſeſs Thee?

Overcome our perverſe Lazineſs, Almighty Goodneſs! and mercifully compel us to come to Thee.

Add this one more, we beſeech Thee, to the vaſt Heap of thy Mercies; but one, without which all the reſt are uſeleſs:

Give

Give us effectually both to will and to do; and ſuffer not, LORD, thy Grace in us to be void, and to return to Thee empty.

Do Thou open our Lips, and open our Hearts; that ſo, loving Thee perfectly, we may worthily praiſe thy holy Name;

With Angels and Archangels, and with all the Heavenly Hoſt of the bleſſed Saints, that are now following the Lamb upon his holy Hill.

Glory be, &c. *As it was*, &c.

PSALM III.

PRAISE the LORD, ye Heavens; praiſe Him, O thou *Jeruſalem* which art above.

Let all the heavenly Congregation praiſe Him; let the whole Church of the Firſt-born, written in Heaven, praiſe Him.

Let the Spirits of the Prophets, and juſt Men made perfect, praiſe Him; let the Souls of the Apoſtles, and all holy Martyrs, praiſe Him.

O praiſe the LORD in his noble Acts; and let all his Saints rejoice before Him with Glory.

Let us praiſe Him for his excellent Greatneſs; let us praiſe Him for the Way by which He has appointed us to be happy.

By forſaking all Things, we come to poſſeſs all Things; and by our Deſire of Nothing, we attain to want Nothing.

By our being careful for Nothing, but how to ſerve and pleaſe Him, we come to be provided of all Things.

As the Heavens are above the Earth, ſo is his Wiſdom above our Reaſon.

How are the moſt cunning Devices of human Reaſon brought to Nought by Him! Yea, how has the

the LORD ſcattered the proud Reaſoner in the Imaginations of his Heart!

For the Fooliſhneſs of GOD is wiſer than the Wiſdom of Men, and the Weakneſs of GOD ſtronger than the Strength of Men.

So the Race is not to the Swift, nor the Battle to the Strong;

Neither is Bread to the Wiſe, nor Favour to the Skilful, nor Riches to the Underſtanding, nor Honour to the Learned.

But as our LORD diſtributes theſe, even ſo they are; in Wiſdom He diſpoſes of them all, yet is there none that can find out his Ways.

O LORD, our GOD, how glorious art Thou in all thy Works! and how excellent is thy Name throughout the Heavens and the Earth!

Thou haſt ſhewed Strength, O LORD, with thy Arm; and with the Son of thy Right-Hand haſt Thou looſed the Priſoners, and led Captivity captive.

Thou feedeſt by Him the Hungry with the Bread of Life; by Him Thou giveſt Sight to the Blind:

By Him Thou haſt helped them that were fallen, and raiſed up thoſe that were bowed down.

Therefore ſhall thy Praiſes be in our Hearts, and our Mouths ſhall alſo ſpeak the glorious Honour of thy Majeſty.

Day by Day we will ſpeak of the Glory of thy Empire; and Night after Night will we utter the Memory of thy great Goodneſs, and of thy tender Mercies that are over all thy Works.

All thy Works ſhall praiſe Thee, and we will bleſs thy Name for ever.

Thy Mercies ſhall be our Songs of the Night; and concerning thy Righteouſneſs, O GOD, will we ſing and rejoice upon our Beds.

Praiſe the LORD, O ye Heavens; praiſe Him, O thou *Jeruſalem* which art above. *Hallelujah.*

Glory be, &c. *As it was*, &c. *Hallelujah.*

ALMIGHTY and everlaſting GOD, we render Thee moſt humble and hearty Thanks, for that Thou haſt vouchſafed of thy great Goodneſs to preſerve us this Day; we beſeech Thee alſo to preſerve and keep us this Night from all Danger, as well of Body as of Soul, but eſpecially ſo enlighten the Eyes of our Souls, that we may never ſleep in Sin; that, being by Thee graciouſly preſerved, we may (if it be thy good Pleaſure) riſe again in Health to praiſe thy Majeſty, and joyfully ſerve Thee in Thankſgiving, with chaſte Bodies and clean Hearts; nor may fail finally of attaining thy everlaſting Light, through *Jeſus Chriſt* our LORD. *Amen.*

Save us, good LORD, waking; and keep us ſleeping; that we may watch with *Chriſt*, and reſt in Peace. *Amen.*

Pauſe a while, to reflect on what you have now performed, and renew your Attention.

O GOD, the comfortable Repoſe of thy Servants in Hope, and their bliſsful Reſt in thy everlaſting Poſſeſſion! Obedient to thy Call by the Voice of our *Nature*, we retire, to lay down our weary Heads; and, inſtructed by thy *Grace*, confidently reſign all we are and have, while we ſleep, into the Hands of thy ever-waking Providence; moſt humbly beſeeching Thee, that if it pleaſe Thee to take us hence this Night, the Eyes of our Souls (as thoſe

those of our Bodies) may be found closed to all this World's Goods, and at the same Time wide open to receive thy ardently expected Vision; or if Thou vouchsafest to protract our Lives, we may rise from our Beds chearfully disposed, by Works of Faith and true Righteousness, in our several Vocations, to make our Calling and Election sure, and advance our glorious Mansion for ever with Thee; through our LORD *Jesus Christ*, thy Son, who, with Thee, and the Holy Ghost, lives and reigns, one GOD, World without End. *Amen.*

O ETERNAL, infinite, and almighty GOD! whose Goodness hath vouchsafed to command us such Things as are necessary to fit us for everlasting Bliss, and forbid us such Things as will make us eternally miserable; we, wretched Sinners, the sinful Off-spring of our disobedient first Parents, humbly prostrate our Souls and Bodies before the Throne of thy adorable Majesty, to accuse and condemn ourselves with true and hearty Sorrow for all the Sins of our Lives, and particularly for those we have committed this Day by Thought, Word, or Deed, against thy holy Laws, provoking most justly thy Wrath and Indignation against us. We confess them with Shame and Confusion of Face before Thee, humbly beseeching Thee to have Pity upon us, according to thy great Goodness, and according to the Multitude of thy tender Mercies, blot out our Transgressions. But as is thy Majesty, so is thy Mercy, O gracious Father, and therefore we beseech Thee to hear our humble Supplication, for the Forgiveness of our Sins: Forgive them all, O LORD, of what Kind or Degree soever they be; our Sins of Omission, and our Sins of Commission; the Sins of our Youth, and the Sins of our riper Years; the Sins of our Souls, and the Sins of our Bodies; our secret, and

our

our more open Sins; our Sins of Ignorance and Surprize, and our more deliberate and preſumptuous Sins; the Sins we have done to pleaſe ourſelves, and the Sins we have done to pleaſe others; the Sins we know and remember, and the Sins we have forgot; the Sins we have ſtrove to hide from others, and the Sins by which we have made others offend; forgive them, O LORD, forgive them all for his Sake, who died for our Sins, and roſe again for our Juſtification, and now ſtands at thy Right Hand to make Interceſſion for us, *Jeſus Chriſt* our LORD. *Amen.*

Here followeth the Litany, *to be uſed after Morning or Evening Prayer for a Family, eſpecially upon Days of Faſting and Abſtinence, or at other Times, according to the Diſcretion of the Head of the Family.*

O GOD the Father, Creator of the World;
Have Mercy upon us.

O GOD the Son, Redeemer of Mankind;
Have Mercy upon us.

O GOD the Holy Ghoſt, Sanctifier, Comforter and Perfecter of the Faithful;
Have Mercy upon us.

Holy, Holy, Holy LORD GOD of all the Hoſts of Heaven and Earth;
Have Mercy upon us.

O GOD, the eternal Fulneſs of all Perfection; the overflowing Source of all Beings; the bountiful Author of all our Good; O GOD, in whom we live, move, and have our Being;
Have Mercy upon us.

O GOD, who haſt made us out of Nothing after thine own Image, who preſerveſt us every Moment

from returning into Nothing; O GOD, who haſt made the World for our Uſe, and us for Thyſelf;

Have Mercy upon us.

O GOD, who haſt prepared a glorious Inheritance for thoſe who love Thee, and keep thy Commandments; who art Thyſelf that glorious Inheritance and the End of all our Labours;

Have Mercy upon us.

O GOD, the only Reſt of our wearied Souls, the only Joy of our Time, and of our Eternity; O GOD, our GOD, and all Things that we can deſire;

Have Mercy upon us.

From all Manner of Evil, but eſpecially from Sin; from all Occaſions of offending thy Divine Majeſty, and from the particular Temptations to which by Time, Place, or Temper we are moſt expoſed;

Deliver us, O LORD.

From the Treachery of our own Hearts, and the Violence of our Paſſions; from unprovided Death here, and from everlaſting Death hereafter;

Deliver us, O LORD.

By thy almighty Power, and unſearchable Wiſdom; by thy adorable Goodneſs, and all thy other glorious Attributes;

Deliver us, O LORD.

By the Myſtery of thy holy Incarnation, and humble Birth; by the Sanctity of thy heavenly Doctrine, the perfect Example of thy heavenly Life; and by all the Miracles Thou didſt work for us;

Deliver us, O LORD.

By the Merits of thy bitter Paſſion, and Death; by thy victorious Reſurrection; by thy triumphant Aſcenſion, and by the Glory of thy Kingdom,

who

who art King of Kings, and LORD of Lords, in the Hour of Death, and in the Day of Judgment;

Deliver us, O LORD.

We Sinners beſeech Thee to hear us, O LORD GOD; and that it may pleaſe Thee to give us true Repentance for all our paſt Offences, and to work in us a firm and effectual Reſolution to amend our Lives for the Time to come;

We beſeech Thee to hear us, O LORD.

That it may pleaſe Thee to pardon the Sins of our Life, and ſo to prevent and aſſiſt us with thy Grace while we live here, that we may not fail to be eternally happy hereafter;

We beſeech, &c.

That it may pleaſe Thee to have Pity on the Infirmities of our frail Nature, and in all our Dangers, Trials, and Temptations to ſtrengthen, and relieve us;

We beſeech, &c.

That ſeeing our daily Imperfections, we may quicken our Diligence, depend on Thee, and love to pray unto Thee;

We beſeech, &c.

That acknowledging all we have is derived from thy free Bounty, we may delight to praiſe and glorify Thee, and above all thy Benefits love Thee our Benefactor;

We beſeech, &c.

That knowing all we hope for proceeds from thy free gracious Promiſes, we may faithfully endeavour to ſerve and pleaſe Thee, and ſecure to ourſelves thy everlaſting Rewards;

We beſeech, &c.

That believing Thou governeſt the World by thy Providence, we may humbly and thankfully accept of any Condition of Life Thou aſſigneſt

us, and not murmur at the Part Thou giveſt us to act, but ſtrive to act it well;

We beſeech, &c.

That we may religiouſly obſerve the Rules and Duties of our ſeveral Places, and contentedly ſubmit to the meaneſt Works of our Condition;

We beſeech, &c.

That we may live in Peace and Charity with all the World, eſpecially among ourſelves, united into one Family, patiently forbearing, freely forgiving, and readily aſſiſting one another;

We beſeech, &c.

That in the Midſt of our daily Buſineſs we may lift up our Hearts to Heaven, and thereby comfort and refreſh our Spirits, and increaſe our Deſires of a glorious Eternity;

We beſeech, &c.

That whether we ſleep or wake, we may be ſafe under thy Protection, who never ſlumbereſt or ſleepeſt, and whether we live or die we may always be Thine;

We beſeech, &c.

Son of GOD, we beſeech Thee to hear us.

Son of GOD, *we beſeech Thee to hear us.*

O Lamb of GOD, that takeſt away the Sins of the World;

Grant us thy Peace.

O Lamb of GOD, that takeſt away the Sins of the World;

Have Mercy upon us.

LORD have Mercy upon us.

Chriſt *have Mercy upon us.*

LORD have Mercy upon us.

Our Father, &c.

Bleſs

Bleſs, O LORD, thy Spouſe, the Holy Catholick Church;

And evermore mightily defend her.

Deliver her from all ſtrange Doctrines, Hereſies, and Schiſms;

And bleſs her with Truth, Unity, and Concord.

Cloath her Prieſts with Righteouſneſs and Holineſs;

And give her People Grace to hold faſt their holy Profeſſion, and adorn it with good Works.

Comfort her, where ſhe is diſtreſſed;

And ſtrengthen her, where ſhe is languiſhing and weak.

Deliver her, where ſhe is in Danger;

And reſtore her, where ſhe is laid Waſte.

Bleſs her Friends;

Convert her Enemies.

Reduce thoſe who have wander'd from her Fold;

And may all the Kingdoms of the World be the Kingdoms of our LORD, *and of his* Chriſt.

Bleſs all our Kindred, and Acquaintance;

And abundantly reward our Friends and Benefactors.

Bleſs our Enemies, and Slanderers, and all that perſecute us, and deſpitefully uſe us.

Turn their Hearts, O LORD, *and make them become our Friends.*

Have Mercy, O LORD, on the Nations who do not know Thee;

And thoſe who knew Thee once, but ſince have fallen from the Truth.

Have Mercy on the Poor, Helpleſs, and Afflicted;

And hear their Prayers, when they cry unto Thee.

Have Mercy on us thy Servants here aſſembled in thy Preſence;

And guard and defend us from all Evil this Day [*Night.*]

At Night add here as follows.

Keep us from the Terror and Danger of Fire;
And from all Assaults of wicked Men, and wicked Spirits.

Into thy Hands, O LORD, we commend our Souls;
O LORD, *our Refuge, our Strength, and our Redeemer.*

Into thy Hands, O LORD, we commend our Spirits;
O bless us, and keep us this Night without Sin.

ACCEPT, O gracious Father, this our Evening Sacrifice of most humble and hearty Thanks for all the Mercies and Blessings of this Day, and not only of this Day, but of all the Days of our past Lives. Thy daily Care hath been of us, and our daily Praises are due unto Thee, to whom we owe our Being and Well being, even all that we are, and all that we have. Thou hast ordained the Day for Labour and Business, and the Night for moderate and refreshing Sleep; and now in Obedience to thy Order and the Voice of our Nature, we desire to lay down our wearied Heads upon our Beds, humbly beseeching Thee, that as Thou hast dwelt with us this Day, it may please Thee to watch over us this Night; and to grant each of us such convenient Refreshment, as the Necessities of our common Nature make us stand in Need of. Keep us therefore, gracious LORD, in Safety under the Shadow of thy Wings; for unto thy Almighty Protection we commit ourselves this Night, humbly beseeching Thee, that after due Rest we may rise from our Beds with thankful Hearts, and return with chearful Dispositions to the Duties of

our ſeveral Vocations, to glorify Thee by our good Works, through *Jeſus Chriſt* our LORD, to whom, with Thee, and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

GOD the Father of our LORD *Jeſus Chriſt*, the GOD of the Patriarchs and Prophets, the GOD of the Apoſtles, Martyrs and Confeſſors, and of all true Believers, increaſe our Faith, confirm our Hope, and enlarge our Charity; and grant that we may faithfully ſerve Him, by doing and ſuffering his Will all the Days of our ſhort Pilgrimage here, and after Death be made Partakers of immortal Glory. *Amen.*

The Grace of our LORD Jeſus Chriſt, *and the Love of* GOD, *and the Fellowſhip of the Holy Ghoſt be with us all.* Amen.

Prayers *of* Interceſſion.

For the Church.

O God, who gathereſt thy Flock out of all Nations into the ſaving Fold of one Holy Catholick Church, purchaſed by the precious Blood of thy Son, wherein Thou haſt in thy Providence graciouſly ordained Biſhops and Paſtors to feed thy Sheep and Lambs; let thy continual Pity cleanſe and defend the ſame, and becauſe without Thee it cannot continue in Safety, preſerve it evermore by thy Help and Goodneſs; and ſo govern the Minds of thy Servants the Biſhops, that they may never lay Hands ſuddenly on any Man, but may always make a wiſe and faithful Choice of fit and worthy Perſons to ſerve in the Miniſtry of thy Church. Bleſs them all, we beſeech Thee, and their Clergy with Courage and Skill, and fatherly Care, to edify and guard their ſeveral Charges by Thee committed to them. Bleſs alſo the Faithful with an humble filial Love, and due Obedience for thy Sake, to their Superiors whom Thou haſt ſet over them; that ſo the Clearneſs of Truth, and Beauty of Holineſs daily encreaſing in this thy

Church,

Church, through every one's devout Purſuance of their Duties; all may come at laſt into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteouſneſs of Life; all Hereſies and Schiſms may vaniſh away, and all Jews, Turks and Infidels may be brought Home, and ſaved among the Remnants of thy true *Iſraelites*, and be made with us, and with all profeſs themſelves Chriſtians, one Fold under one Shepherd, *Jeſus Chriſt* our LORD, who liveth and reigneth with Thee and the Holy Ghoſt, One GOD, World without End. *Amen.*

For the State.

O GOD, by whom alone Kings reign, and all Kinds and Degrees of lawful Magiſtracy are ſubſtituted, to provide for the public Peace, among ſuch infinite Varieties of Humours and Intereſts; and by reſtraining private Injuries, to remove the Impediments of true Charity, that ſo the whole State and each Member be built up together, to their greateſt Fitneſs for thy heavenly Kingdom. Preſerve, we beſeech Thee, and govern with thy Grace thoſe whom Thou haſt adorned with thy Power: Rule their Hearts in thy Faith, Fear, and Love, that they may not ſeek their own, but thy Honour and Glory only, O LORD of Lords, and King of Kings; and may at all Times, and in all Caſes, truly and indifferently miniſter Juſtice, to the Puniſhment of all Wickedneſs and Vice, and to the Furtherance of thy true Religion and Virtue. Make both them and their Subjects to know that Thou reigneſt, that ſo they may ſeek in all Things truly to obey and pleaſe Thee, and Kings may be indeed the nurſing Fathers, and Queens the nurſing Mothers of the Church. Grant this, O

LORD

LORD, we humbly pray Thee; and for this End ſave and defend all Chriſtian Kings, Princes and Governors, inſpire them with a true Zeal for Thee, and ſo give by their Means to all Nations Unity, Peace, and Concord, that they may become the Kingdoms of Thee, and of thy Son: Who with Thee, and the Holy Ghoſt, liveth and reigneth in the One only eternal Majeſty, GOD and King for ever, World without End. *Amen.*

For all Conditions of Men.

O LORD, who haſt commanded us to make Prayers and Supplications for all others as well as for ourſelves, we beſeech Thee, O Thou Creator and Preſerver of all Mankind, for all Sorts and Conditions of Men, that Thou wouldſt be pleaſed to extend thy Mercy to them all, to open and enlighten the Eyes of them that ſit in Darkneſs, and to guide their Feet into the Way of Peace; that thy Ways may be made known upon Earth, and thy ſaving Health among all Nations. More eſpecially we pray for the good Eſtate of all Orders and Degrees in thy Church, that both Prieſts and People may by their Faith and holy Converſation ſhine as Lights, ſet in Candleſticks of Gold: Diſtribute therefore thy Graces and Bleſſings to every one, as Thou ſhalt judge moſt meet, and as may beſt fit, and enable, and encourage them in their ſeveral Callings, in Performance of their Duties of Worſhip and Obedience to Thee, and of Juſtice, and Truth, and Charity to their Brethren. Particularly bleſs and keep all thoſe to Whom we are bound by any ſpecial Relation, whether of Nature or otherwiſe*. Thou knoweſt our ſeveral Deſires and Wants: Now therefore mercifully proportion thy Bleſ-

* *And in ſpecial* N. N. *or* N. N.

Bleſſings to every one accordingly, that we may be mutual Helps and Comforts in our Paſſage thro' this Vale of Miſery. Finally we commend to thy fatherly Goodneſs all thoſe who are under any Calamity in Mind or Body, or outward Condition; more eſpecially thoſe that ſuffer for Righteouſneſs Sake. Give them we beſeech Thee, Patience to bear, and Prudence to make a right Uſe of their Afflictions; and in thine own good Time relieve and reſtore them here, or take them to thine eternal Reſt, thro' thy Mercies in *Jeſus Chriſt* our LORD and mighty Redeemer. *Amen.*

For Enemies.

O GOD, our heavenly Father, who makeſt thy Sun to riſe on the Evil, and on the Good; and ſendeſt Rain on the Juſt and Unjuſt; and who of thy tender Love towards us, while we were Enemies, didſt ſend thy beloved Son *Jeſus Chriſt*, to take upon Him our Fleſh, and to ſuffer Death for us upon the Croſs, that we might all follow the Example of his great Love and deep Humility; mercifully grant that we may follow his moſt bleſſed Example, and being filled with his Spirit, may learn to love and bleſs all thoſe that treſpaſs againſt us, and in any wiſe diſpitefully uſe us. Wherefore we beſeech Thee, O merciful Father, in Obedience to thy Command, and in Conformity to thy Son's Practice, that it may pleaſe Thee to forgive our Enemies, Perſecutors and Slanderers; eſpecially thoſe that have either cauſed, or encreaſed the Deſtructions in Church or State. Have Mercy upon them good LORD, have Mercy upon them; remember not their Offences, neither take Thou Vengeance of their Sins; Spare them becauſe they are the Work of thy Hands; ſpare them, becauſe they

are

are redeem'd with thy Son's precious Blood; and lay not to their Charge whatever they have ſaid or done againſt us thy Servants, who ſtand bound unto Thee in Ten Thouſand Talents. Deliver them both from the ſecret Crafts and open Aſſaults of their and our great Enemy; open their Eyes and Hearts that they may ſee and conſider the Errors of their own Ways, and ſo turn into the ſtrait Path, walking therein in all Meekneſs and brotherly Love, in all Charity, Condeſcention and Humility; that we may live together in Peace here, and reign together in thy Glory hereafter; for the Love of *Jeſus Chriſt* our LORD, to whom with Thee and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

For Friends and Natural Relations.

O GOD, our Heavenly Father, who haſt commanded us to love one another, as thy Children, and haſt ordained the higheſt Friendſhip in the Bond of thy Spirit; we beſeech Thee to preſerve us always in the ſame Bond, to thy Glory, and our mutual Comfort, with all thoſe to whom we are bound by any ſpecial Tye, either of Nature or of Choice; that we may be perfected together in that Love which is from above, and which never faileth. Bleſs more particularly this Family by thy Grace; bleſs our Kindred, our Acquaintance, our Friends, our Benefactors,* and all thy Servants whom Thou wilt leſt to be more nearly knit unto us in any Relation whatever. Diſtribute thy Bleſſings among them according as may on all Accounts be fitteſt for them, O Thou that knoweſt their ſeveral Deſires and Ne-

* *Eſpecially* N. *or* N. *to whom by the Wiſdom of thy Providence we are in a peculiar Manner obliged.*

Neceſſities; give them ſuch temporal Bleſſings, as it ſhall ſeem beſt unto Thee, and may be moſt for the Advancement of their eternal Intereſt; but above all ſend down the Dew of thy heavenly Grace upon them, and pour the Light of thy Spirit into their Hearts, which may lead them ſtedfaſtly in thy Way, and enable them to walk in the ſame all the Days of their Life; that we may have Joy in each other, that paſſeth not away; and having lived together in Love here, may live for ever together with them, in the Glory of thy Kingdom, through *Jeſus Chriſt* our LORD. *Amen.*

For the Saints.

O ETERNAL Father, whoſe holy Spirit, by thy bleſſed Apoſtles, hath planted in the World the ſaving Doctrine of thy Son; and watered it with ſo much Blood, that it hath overſpread the Earth, and borne much Fruit to Heaven! moſt thankfully we praiſe Thee for the gracious Lives and Deaths of all thy Saints here, and for the glorious Crowns with which they are recompenſed; beſeeching Thee to give us Grace ſo to follow their good Examples, applying Home to our Hearts their precious Memories, that we living and dying like them, may together, with them be Partakers alſo of thy heavenly Kingdom, and numbered with theſe thy holy Ones in Glory everlaſting. Grant this, O Father, for the Merits of *Jeſus Chriſt*, our only Mediator and Advocate. *Amen.*

For a Member of the Family Sick.

O Sovereign LORD of Life and Death! by the Order of whoſe Providence thy Servant lies now dangerouſly ſick, and ſummons the utmoſt of

our Charity in his (or her) Aſſiſtance; hear, we beſeech Thee, our humble Supplications for him, that, if poſſible, this Sickneſs may only be for thy greater Glory, and he recover his Health, better inſtructed by this thy Diſcipline duly to value and uſe it: Or, if it muſt be to Death, that he may be ſtrengthened by thy Grace to bear the Approaches to his Diſſolution, however painful, and yield up his Soul with that Courage and Conſtancy, as becometh a Chriſtian. Hear us alſo, good LORD, for ourſelves, and grant that wiſely improving this Opportunity of exerciſing our right Judgments, both in Diſcourſe and Practice with him, we may ſink them deeper into our own ſelves, and thereby be more ſtrongly diſpoſed to paſs fearleſs through the ſame rough Way to Immortality, through our LORD *Jeſus Chriſt*. Amen.

Here follows the Litany, *or* General Supplication, *to be ſaid after* Morning Prayer, *chiefly upon the Days of Faſting and Humiliation, or according as Diſcretion or Devotion ſhall prompt.*

O GOD the Father of Heaven, Maker of all Things:

Have Mercy upon us.

O GOD the Son, Redeemer of the World,

Have Mercy upon us.

O GOD the Holy Ghoſt, Sanctifier of the Church;

Have Mercy upon us.

Holy, bleſſed, and glorious Trinity, that art but One GOD;

Have Mercy upon us.

Holy, Holy, Holy, LORD GOD Omnipotent, who art, who waſt, and who art to come;

Have Mercy, &c.

O

O GOD of Gods, who didſt unto *Moſes* manifeſt thy Name, *I Am that I Am*; whom the Heaven of Heavens cannot contain;

Have Mercy, &c.

Everlaſting King, Immortal, Inviſible! who inhabiteſt that Light unto which no Man can approach; Great in Counſel, and Mighty in Work, and of whoſe Wiſdom there is no End;

Have Mercy, &c.

Who only doſt great Things, and unſearchable marvellous Things without Number; who workeſt all Things according to the Purpoſe of thy Will, and madeſt all Things for Thyſelf;

Have Mercy, &c.

One GOD and Father of us all, who art above all, and through all, and in us all; from whom, by whom, and in whom are all Things; in whom we live, and have our Being;

Have Mercy, &c.

O GOD, who haſt diſpoſed all Things in Number, Weight, and Meaſure; who madeſt Heaven and Earth and all Things therein; who created'ſt the Earth by thy Power, and the Univerſe by thy Wiſdom;

Have Mercy, &c.

The LORD forming Light, and creating Darkneſs; making Peace, and creating Evil for Puniſhment of Tranſgreſſors; in whoſe Hand is the Life of every living Thing, and the Breath of all Fleſh;

Have Mercy, &c.

O LORD, who ſearcheſt the Heart, and trieſt the Reins, who quickneſt the Dead, and calleſt thoſe Things that were not, as if they were; whoſe Eyes are brighter than the Sun, beholding all the Ways of Men;

Have Mercy, &c.

O LORD GOD, who killeſt and makeſt alive, who ſendeſt to the Grave, and bringeſt back again, who encreaſeſt the Nations, and deſtroyeſt them, who enlargeſt the Nations, and ſtraightneſt them,

Have Mercy, &c.

O GOD, who takeſt no Pleaſure in Iniquity; with whom is no Acceptance of Perſons; terrible in thy Counſels, concerning the Sons of Men; the ſtrong and jealous GOD, viſiting the Iniquities of the Fathers upon the Children,

Have Mercy, &c.

O GOD. whoſe Anger none can withſtand, but whoſe Mercy is above all thy Works; O GOD moſt gracious, ſhewing Mercy even to a thouſand Generations,

Have Mercy, &c.

The LORD, compaſſionate, long-ſuffering, of great Mercy, and Truth, our Protector, and exceeding great Reward;

Have Mercy, &c.

O Father of Mercies, and GOD of all Conſolation, who only can'ſt comfort us in all our Tribulations;

Have Mercy, &c.

O GOD, who by the Death of the Son haſt redeem'd, and by the Grace of thy Spirit doſt ſanctify us, and all thy faithful People;

Have Mercy, &c.

Have Mercy, O LORD, and ſpare us:

Have Mercy, &c.

Have Mercy, O LORD, and hear us:

Have Mercy, &c.

From all Evil, and from all Sin, but particularly, from all Pride, Obſtinacy, and Vain-glory; and from all Covetouſneſs;

Deliver us, O LORD.

From Gluttony and Surfeiting, from Envy and Hatred, from Anger and Ill-will, from Luxury and

and Uncleanneſs, from Sloth and inordinate Heavineſs, and Anxiety;

Deliver us, &c.

From all Hypocriſy, and all Uncharitableneſs, from all Baſeneſs and Cowardice, from all Blindneſs and Hardneſs of Heart;

Deliver us, &c.

By the Might of thy Omnipotency, by the Majeſty of thy Glory, and by the Multitude of thy Mercies;

Deliver us, &c.

Now, and at all Times, when we look unto Thee; but eſpecially in the Hour of Death, and in the Day of Judgment;

Deliver us, &c.

We Sinners beſeech Thee to hear us, O LORD; that it would pleaſe Thee to give us thy Grace that we may worſhip Thee our LORD GOD, in Spirit and in Truth;

We beſeech Thee to hear us, O LORD.

That we may love Thee with all our Hearts, with all our Minds, with all our Souls, and with all our Strength; that we may ſtedfaſtly believe in Thee, give Thee Thanks always, and put our Truſt in Thee;

We beſeech, &c.

That we may honour thy holy Name and thy Word, that we may remember our Covenant with Thee in Baptiſm, and all our renewed Vows to adhere unto Thee only, againſt all Manner of Oppoſition from the World, the Fleſh, or the Devil;

We beſeech, &c.

That we may love our Neighbour as ourſelves; that we may do to all Men as we would they ſhould do unto us;

We beſeech, &c.

That we may obey and reverence our Parents and Superiors, and may ſubmit ourſelves to every Ordinance of Man for thy Sake;

We beſeech Thee, &c.

That we may be perfectly true and juſt in all our Dealings, that we may injure no Man's Life, good Name or Honour, and may be ready to do them all the Good we can;

We beſeech, &c.

That we may forbear one another in Love, being careful to keep the Unity of the Spirit in the Bond of Peace; that we may bear one anothers Burthens, and ſo fulfil the Law of GOD;

We beſeech, &c.

That Thou wouldſt cleanſe our Hearts from all inordinate Deſires and impure Affections, by pouring into us thy holy Love; that we may obtain the true Love of Thee and our Neighbours, with the Contempt of ourſelves and the Things of this World;

We beſeech Thee, &c.

That we may preſent our Bodies a living and holy Sacrifice, well pleaſing to Thee, and at length attain to that Kingdom which Thou haſt prepared for us from the Beginning of the World;

We beſeech, &c.

That it may pleaſe Thee to rule thy Church Univerſal, as in the Beginning; and to deliver the ſame, in every Branch thereof, from all falſe Doctrine, Hereſy and Schiſm;

We beſeech, &c.

That Thou wouldſt give to all Chriſtian Princes and States, Unity, Peace, and firm Concord, with Zeal for thy Glory;

We beſeech, &c.

That from the Riſing of the Sun even unto the Setting of the ſame, thy Name may be great among all

all the *Gentiles*, and that all the Kingdoms of the Earth may become the Kingdoms of thy Son;

We beſeech, &c.

That thy Kingdom may come into us, and all that truly call upon Thee, with Peace, Righteouſneſs, and Joy of thy holy Spirit; and that both thy Name may be ſanctified, and thy Will done in us and by us on Earth, as it is in Heaven by thy holy Angels;

We beſeech, &c.

That Thou wouldſt be pleaſed to give us, with all thy faithful People, this Day our daily Bread, ſpiritual and bodily;

We beſeech, &c.

That Thou wouldſt graciouſly forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, or ſuffer us not to be tempted above what we are able, but deliver us from the evil One, and all Evil;

We beſeech, &c.

That Thou would'ſt have Mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all Ignorance, Stubbornneſs, Pride, and Contempt of thy Word;

We beſeech, &c.

That Thou wouldſt open and enlighten the Eyes of all them that ſit in Darkneſs, and in the Shadow of Death; and guide their Feet into the Way of Peace;

We beſeech, &c.

That Thou wouldſt bring into the Way of Truth all ſuch as have erred or are deceived by themſelves or others, and fetch all wandering Souls Home to thy Flock;

We beſeech, &c.

That Thou wouldſt vouchſafe to ſtrengthen all ſuch as ſtand, to comfort and aſſiſt all that are weak and broken, and to raiſe up again them that fall;

We beſeech, &c. That

That Thou wouldſt vouchſafe to defend the Cauſe of the Orphans and Widows, to ſuccour all that are deſolate and oppreſſed, and to have Pity upon all that are under any Calamity in Body or Mind, or outward Eſtate;

We beſeech, &c.

That Thou wouldſt give them perfect Patience in all their Afflictions, and Wiſdom to receive ſpiritual Profit by all that thine Hand hath laid upon them;

We beſeech, &c.

That neither by Frailty, Enticements, or any Tortures Thou wouldſt permit any of us to fall from Thee, but wouldſt perfect thy Praiſe in us by the Stedfaſtneſs of our Faith, and by the Invincibleneſs of our Charity;

We beſeech, &c.

That Thou wouldſt hear always the Prayers of thy Church; and that whatever we faithfully aſk, either for ourſelves or for others, may through thy Grace be effectually obtained;

We beſeech, &c.

O Father, in the Name of thy Son,

We beſeech, &c.

O LORD, our Protector, behold us;

And look upon the Face of thy Chriſt.

Remember thy People, O LORD, with thy good Pleaſure;

And viſit them with thy Salvation.

Convert us, O LORD GOD of Hoſts;

And ſhew us the Light of thy Countenance.

Let thy Prieſts be cloathed with Righteouſneſs;

And make thy faithful People joyful.

Turn the Scourge of thine Anger from the Earth;

And give Peace in our Time, O LORD.

O Lamb of GOD, that takeſt away the Sins of the World;

Grant us thy Peace.

O

O Lamb of GOD, &c,
Have Mercy upon us.
O Lamb of GOD, &c.
Send thy holy Spirit into us.

Our Father which art, &c.

Save thy Servants, O LORD.
And ſend us Help from thy holy Place.

O ALMIGHTY Everlaſting GOD, by whoſe Spirit the whole Body of thy Church is ſanctified and governed, mercifully hear us for all Eſtates of the ſame; that by all Degrees Thou mayſt be faithfully ſerved and glorify'd, from the Gift of thy Grace, through *Jeſus Chriſt*, our LORD. *Amen.*

After which may be added One or more of the following COLLECTS, *according to Diſcretion.*

I.

O GOD, the Author of Peace, and the Lover of Charity, give, we beſeech Thee unto all our Enemies that Peace and Charity which are thy Gift, and are without all Hypocriſy: And mercifully grant unto them Forgiveneſs of all their Sins, and unto us Protection from all their Snares and Aſſaults; that we ſecurely truſting in thy Almighty Defence, may not fear either the Policy or the Power of our Adverſaries, but may evermore give Thanks unto Thee for thy great Deliverances and Mercies to us; through *Chriſt* our LORD. *Amen.*

II.

BLESSED GOD, from whom all holy Desires, all good Designs and all just Enterprizes do proceed, inspire, we humbly pray Thee, all Christian Princes and States with Principles of Righteousness and Peace; pour into their Hearts reasonable and religious Desires, instruct them secretly with good Counsels and wise Resolutions, for the Honour and Peace of the Church, and for the true Interest of them and their Subjects: And so bring down the Pride of Man, disarm the Power, baffle the Designs, and confound the Devices, of all that put their Confidence not in Thee, but in their own Strength, and sacrifice to their own Nets; that so thy Servants being armed with thy Defence, and secure from the Fear of their Enemies, may in thy Holy Church pass their Time in Rest and Quietness; through the Merits of *Jesus Christ* our Saviour. *Amen.*

III.

O GOD of Peace, and Author of Concord, whom to know is to live, and whom to serve is to reign, mercifully defend us thy humble Servants in all Assaults of our Enemies; that we putting our whole Trust and Confidence in Thee our mighty Deliverer, and only Refuge, may not be afraid of any Weapons of the Enemy, but may continually triumph in thy Salvation; through the Might of *Jesus Christ* our LORD. *Amen.*

IV.

O GOD, who rulest in the Kingdoms of Men, and in whose Hand are the Hearts of the Kings and mighty ones of the Earth, which Thou turnest as the Course of Waters is turned; so dispose

all

all Hearts, and remove all Obſtacles, that none may longer have the Will, much leſs the Power, to hinder the Eſtabliſhment of thy peaceful Kingdom throughout all the Churches: And give hereby to all Nations Unity, Peace and Concord; that the Courſe of the World may be ſo peaceably ordered, according to thy Holy Will, that thy Church Univerſal may joyfully ſerve Thee in all godly Quietneſs; thro' *Jeſus Chriſt* our LORD. *Amen.*

In Time of Perſecution.

O PROVIDENT LORD, who permitteſt the Power of Darkneſs in this World to perſecute the Children of Light; that their Sufferings may exerciſe themſelves, and atteſt to thoſe without, the utter Contempt of all Temporal Goods, in Compariſon of their eternal Hope: Suſtain us, we humbly beſeech Thee, againſt being ſhaken by the Dread of Men, or Rage of Devils; Support us under the preſent Burden Thou haſt ſeen fit to lay upon us for our Trial; maintain us by thy Grace, under all Difficulties, in the ſtricteſt Obedience to all thy Commandments; and never ſuffer us baſely to ſtart from the Croſs, which we have been ſo powerfully commanded to take up, and therewith to follow Him who was made perfect by Sufferings; neither ſuffer us to be Diſcouraged at all by the outward Proſperity of our Perſecutors: But grant that, in due Compaſſion both to them and to ourſelves, no Temptation may be able to ſway us from our Duty, or prevail on us to violate any Obligation, publick or private, that we may ſtand in, and may we be ready continually to render them all good Offices, and to pray unto Thee for them, that Thou

wouldst not lay this Sin to their Charge, but have Mercy upon them, and bring them back into the Path of Peace and true Righteousness, through our LORD *Jesus Christ*. Amen.

Here may be added also one or other of the following Collects, *as Discretion shall direct.*

I.

O MOST powerful and righteous LORD GOD, mercifully assist our Prayers when we cry unto Thee, powerfully defend the Cause of thy Truth against the Face of the Wicked, and put forth now thy Right-Arm, and let those Evils which the Craft and Subtilty of the Devil or Man worketh against us be brought to Nought, and by thy good Providence dispersed; that we thy Servants being hurt by no Persecutions, may evermore glorify Thee, and give Thee Thanks, thro' *Christ* our LORD. *Amen.*

II.

GRANT we beseech Thee, O GOD, the Strength of all that put their Trust in Thee, that in all our Sufferings hereupon Earth, for the Testimony of thy Truth, and for Righteoesness Sake, we may stedfastly look up to Heaven, and by Faith behold the Glory that shall be revealed, and being filled with the Holy Ghost, may learn to love and bless our Persecutors, by the Examples that Thou hast set before us: And that we may not be afraid through many Tribulations and Persecutions to enter into the Kingdom of Heaven; but may count all Things Dross and Dung so we may but gain *Christ*. To whom with Thee, O Father, and the Holy Ghost, be all Glory, now and for ever. *Amen.*

III.

III.

KEEP, we beſeech Thee, O LORD, thy Houſhold the Church; and becauſe it cannot continue in Safety without thy Succour, preſerve it evermore by thy Help and Goodneſs; and let the Courſe of this World be ſo peaceably ordered by thy Government, that we and all the Members of thy Church may henceforth joyfully ſerve Thee in all godly Quietneſs, through *Jeſus Chriſt* our LORD. *Amen.*

PRAYERS to be said in private,

By Persons in deep Affliction.

O Most blessed, and gracious GOD, who only canst heal a wounded Spirit, and quiet a troubled Mind, look with Pity on the Misery of thy most unworthy Creature, that Load of Misery which I feel within me, but am not able to express. Unto Thee do I cry for Help, O Thou great Physician of Body and Soul: Uphold, and comfort my weak, and dejected Spirit. As Thou alone canst releive me, so unto Thee do I call for Relief; O hear my most earnest Supplication, and make me to possess an easy, quiet, and chearful Spirit, as my Trust is in Thee. I ask this, O LORD, as the greatest of Blessings Thou canst bestow upon me; I ask it, because I cannot enjoy any other of thy Blessings without it; I ask it because Thou alone canst give it, and if Thou art pleased in glorify thy Goodness in granting this my earnest Request, then shall I serve Thee faithfully, with a chearful and thankful Heart, and glorify thy Goodness all the remainder of my Life, through *Jesus Christ* my LORD. *Amen.*

O BLESSED *Jesu*, who hast made Man, and who in our Nature tookest our Infirmities, and wast once exceeding sorrowful unto Death, and who in anguish of Spirit upon the Cross, cried out

out to thy Father, and our Father, *My* God, *my* God, *why hast Thou forsaken me!* O Thou most merciful, faithful, and unchangeable High Priest, who was made like unto thy Brethren, and canst not but be touched with the Sense of our Infirmities, I beseech Thee by thy infinite Compassion to look down from Heaven upon me, who am a miserable Object of thy Pity, being sore afflicted, and sore let and hindred in the Course of my Christian Duties by Sadness, and Dejection of Spirit. Thou knowest, O Lord, how exceedingly my Soul is troubled: Thou seest how much it is disquieted within me, I take no Delight in any Thing I do, no not in my Spiritual Exercises. I am wholly indisposed for my own Business, and loath to do any Thing, even to pray unto Thee, though I will not forbear to pray unto Thee, O Lord my Strength, and my Redeemer. I beseech Thee, blessed Saviour, hear my Complaint, and take away this Plague from me. It is with this most earnest Petition that I now lie prostrate at the Throne of Mercy; Remove it, I beseech Thee, be it fixed in the Body, or in the Soul, of thy afflicted Servant, or in both; speak but the Word, and I shall be whole. I ask this in Submission to thy good Will and Pleasure; If it is sent to me to punish me for my Sins past, or restrain me from Sins to come, or to correct my Pride, or exercise my Patience, and Trust in Thee, not my Will, but thine be done. I am content to bear it unto my Life's End: If Thou shalt think fit to continue it, and support me under it with the Assistances of thy Holy Spirit. But if it please Thee, O let this Torment of Soul depart from me, that being restored to an easy, free, chearful, and active Spirit, I may serve Thee with Delight, and Vigour, in all the Duties of my Heavenly Calling, and enjoy all other Blessings,

fings, and Comforts of Life, which Thou art pleaſed to continue unto me, and better bear any other Sufferings which Thou ſhalt think fit, for the exerciſe of my Patience, to lay upon me. O LORD hear this Prayer, which in Anguiſh of Spirit I make unto Thee. I come to Thee at this Time in Hopes to obtain this great Mercy of Thee, who art all Mercy. O grant it for thy own Merits Sake, who waſt a Man of Sorrows. and acquainted with Grief, and now liveſt, and reigneſt with the Father, and the Holy Ghoſt one GOD, World without End. *Amen.*

Soliloquy of a Troubled Soul.

WHY art Thou ſo vexed, O my Soul; and why art Thou ſo diſquieted within me?

The LORD hath covered me with a Cloud in his Anger: and with Darkneſs am I compaſſed about.

My Soul is ſore troubled; but, LORD, how long wilt Thou puniſh me?

I am bowed down greatly; for mine Iniquities are gone over my Head, and as an heavy Burden too heavy for me.

There is no Peace in my Spirit, for it is grievouſly wounded; neither is there Quiet found in my Soul, becauſe the Hand of the LORD preſſeth me hard.

And I ſaid, Surely my Strength and my Hope are periſhed from the LORD.

O my GOD, why haſt Thou cauſed the Arrows of thy Quiver to enter thus into my Reins? and why haſt Thou ſo filled me with Bitterneſs, and made me drunk with Wormwood?

Why

Why haſt Thou led me, and brought me into Darkneſs; and turned thy Hand againſt me all the Day?

Thou haſt removed my Soul far off from Peace, whence I go mourning all the Day long.

But why art thou ſo caſt down, O my Soul; and why art thou ſo full of Heavineſs?

Put thy Truſt yet in the LORD, of whoſe Mercies it is that thou art not utterly conſumed.

It is good that thou both hope and quietly wait for the Salvation of the LORD, who will not caſt off for ever.

But though He cauſe Grief, yet will He have Compaſſion according to the Multitude of his Mercies.

Hope thou therefore in GOD, O my Soul, for thy Hope is not yet periſhed from the LORD; yea, hope thou in GOD, for I ſhall yet praiſe Him for the Help of his Countenance.

He will make thee to hear of Joy and Gladneſs, that the Bones which have been broken may rejoice.

Return therefore unto thy Reſt, O my Soul: and be no longer diſquieted within me.

Return unto thy Reſt, O my Soul, in GOD: for He is thy Reſting Place and thy Salvation.

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